CREATING A VIRTUAL INTERVENTION CENTER FOR VICTIMS OF SEXUAL ABUSE AND DOMESTIC VIOLENCE AT ST. JOHN'S PRESBYTERIAN CHURCH, U.S.A.

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ABSTRACT

CREATING A VIRTUAL INTERVENTION CENTER FOR VICTIMS OF SEXUAL ABUSE AND DOMESTIC VIOLENCE AT ST. JOHN'S PRESBYTERIAN CHURCH, U.S.A.

by

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This project objective is to train the pastor and laypersons of St. John's Presbyterian Church as one of several resources for victims who seek help from domestic violence and sexual assault. The methodologies included selecting volunteers, developing a pre/post instrument, delivering a one-day training workshop, distributing questionnaires and evaluations. Findings proved that Christian clergy and laypersons in the Church had not been sufficiently trained to address sexual abuse and domestic violence and victims particularly women went back to abusive relationships. Therefore through professional training, clergy and laypersons became a virtual intervention center that compassionately and spiritually consults with Christian victims.

ACKNOWLEDGEMENTS

First, to God be the glory for he continues to do mighty things.

To my parents Grace and James Blakely, Sr. I will be forever be grateful to them for giving me the greatest gift of all that was introducing me to Christ. Mere words cannot express my gratitude for the support given me by two brothers Jimmy and Jonny they each hold a dear place in my heart.

Also, I thank HAVEN (Help Against Violent Encounters Now), an agency in Pontiac, MI, that has been the wind beneath my wings, I would not have become the woman that I am without them. Thank you for letting me give back to the community.

Although there are too many to name, I would like to recognize the faculty at United Theological Seminary (UTS) for their kindness and compassion, they helped to reassure me that I was in the right place at the right time. Especially Dr. Sharon Ellis Davis, my mentor at UTS who saw the vision for my doctorate program which allowed my call in this ministry to come to fruition. I appreciate her patience and wonderful guidance. I thank St. John's Presbyterian Church in Detroit my spiritual family since birth for allowing me to do the project and believing in my call.

To my friends who were there for me in my darkest hours and who also walk with me in the light of my life, I pray to exhibit that kind of friendship to you in return.

Last but not least my new husband Rev. Dr. Billy Ray Thompson, Sr., my spiritual rock. The friendship that developed as we journeyed through seminary lasted longer than 'the weekend' and blossomed into what God only knew would become love. Thank you.

DEDICATION

To the victims of domestic violence whose voices may only be heard in the form of a scream or a whimper and to those whose voices have been silenced, I dedicate this work to them.

LIST OF ABBREVIATIONS

DV	Domestic Violence
DVSA	Domestic Violence Sexual Assault
GBLTQ	Gay, Bisexual, Lesbian, Transgendered, Queer
NASB	New American Standard Bible
NKJV	New King James Version

EPIGRAPH

"Who comforts us in all our affliction so that we may be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God."
John 14:16 NASB

INTRODUCTION

Domestic Violence and Sexual Abuse has no socio-economic, race, gender, and religious boundaries. Research uncovered in this paper shows that there is work to be done in faith communities. The writer is a survivor of domestic violence and considers herself a 'wounded healer' she continues to show others that through Jesus Christ there is hope. This project specifically addresses the opportunity for the church to be prepared utilizing its most valuable resource, its parishioners. An intervention training program was designed keeping Presbyterian process as part of it, the writer had to be prepared to present to the ruling body of the church the idea for a virtual intervention center. Once approved the support of the church parishioners was made evident in their response to participate. The training model was created to meet the needs of those suffering, including their safety, and their desire to receive help through the church. This introduction provides a synopsis of each chapter of building a successful virtual intervention center that addresses domestic violence and sexual assault.

Chapter One of the project entitled 'Creating An Intervention Center for Victims of Sexual Assault and Domestic Violence for St. John's Presbyterian Church, U.S.A.' is a unique model that can position the church as a first resource for victims during crisis. The focus of this ministry is to equip the church with a 'virtual' intervention center made not from brick and mortar but of the people. Parity on what Christ teaches that the church is to be built. Safety is paramount for victims especially when they seek help therefore this idea is relevant and responsive to this need. Several components in this design make it easy for other religious institutions to emulate and be successful in their desire to be very present help in time of need.

Discretion and privacy are extremely important for without it could be the very reason why someone loses their life. Death occurs most often during the time of escape and if the abuser perceives their partner is seeking any kind of outside assistance it could result in severe beatings and/or death. The virtual intervention center is hard for the batterer to detect because there is no one single established location for victims to turn. This privacy is also a good shield to minimize or cut out gossip by church members. No one would know that when one member is casually speaking to another in church they are discussing domestic violence or setting up a place to chat in private. The ministry focus is to provide a place of refuge just as Christ would have preferred. However the church has not been the first place that victims turn in times of trouble, this is rather ironic since the church at large is mostly comprised of women who are disproportionately victims of domestic and sexual assault. The church has become a double edged sword for some because when they find the courage to tell clergy to their surprise are sent back to the very oppressor all in the name of Jesus. With a successful virtual intervention center victims may be more likely to come to the church for help without the shame or guilt that is associated to abuse. It is this writers wish to establish a virtual resource center by creating a village of caring members for those who've suffered domestic abuse. To create this environment volunteer members must be properly trained.

The chosen Context is a historical Presbyterian Church landmark near downtown Detroit, Michigan situated on the corner of St. Aubin and Lafayette in a diverse economic neighborhood. This church hailed as the largest Black Presbyterian congregation established in 1919. The members are mostly senior citizens but active within the church. Children from the neighborhood are enrolled in the daycare center that has been a

hallmark of the church for more than seventy years. At the time of this writing the pastor of the church and his wife who directed the daycare recently resigned after seventeen years of compassionate service. This modernly designed church was built in 1966 with the plan in mind to be a community church, one that would welcome all.

Domestic violence and sexual assault has been a silent killer of families for centuries working to erode the base of religious faith. The Synergy reveals that the need is great for those in the faith-based community to know how to respond in a crisis situation. However is the church ready to address and care for victims with the love of Christ when they come physically, emotionally, and spiritually battered and bruised.

The creator of this project tells her story in a short autobiography so that the reader can begin to connect with her and perhaps understand why this was so important to pursue. She describes the loving home she grew up in with her parents role modeling Christianity and two older protective brothers. The image of her father strong and yet gentle head of the house who respected both her and her mother. A charmed life however, it had its share of heartaches and medical issues starting from birth but never domestic violence until she married. The writer weaves her story using Christ as the golden thread that can be found within the fabric of her life. The thread that holds her together during the darkest most challenging times and bringing peace that passes all understanding. The writer describes her life substantiating that domestic violence can happen to anyone. Her unique religious experiences and gifts show her connection to God and how it becoming significant in her life.

Chapter two ushers in various models, discussions and noted authors who bring in their suggestions for helping the church to see what they can do on the war against

domestic violence. The writer's goal in this segment is to bring the perspective of well known and respected authors who are entrenched in this battle. They recognize that clergy of many denominations can use information on how to help their members. However good intentions are not enough, clergy and other leaders should be knowledgeable in the word, their denomination doctrine and what to do when they are approached by someone in an abusive relationship. This section is designed for the reader to know that there are many options regarding what the church can do and how the church's role is perceived. A leader in the field towards ending domestic violence Marie Fortune's expertise brings the role of the church to a greater responsibility of using preventative measures versus being in the crisis mode. This 3 P strategy includes precaution, protection and prevention. Each is described to substantiate why each can play a vital role in the church. The writer's intervention model comprises of the 3 Ps but is mostly centered about protection. This is what is so rewarding in this segment, the reader can begin to see options and to test their current methodologies against them and or build on them.

Another scholar and author Peggy Halsey drills down to teach how the church can give clear direction suggesting eight things that can be done during crisis. Although what she describes as measures the church can take may seem simple but anyone who has been part of a church knows it will take commitment. From creating policies to the individuals meeting the victims in person, culture plays a key role. Ron Clark who authors 'Setting the Captives Free,' knows meeting the victim where they are helps to build trust in that moment of contact. Not being judgmental or condemning the person for being in an abusive situation.

Women from different cultures find themselves in challenging situations. Author Delores Williams describes the African American female and the posture she takes to protect herself. The struggle of having to do the work to reinvent herself takes time and energy and this is something she protects. Many women have been hurt by men and will seek the church. Scholar K. J. Wilson describes how women can be trapped by religious mores and find themselves re-victimized.

One of the thought provoking sections is that of being a male victim of abuse. The writer of this paper gives an unabashed look at victims in the margins including the GBLTQ community who because of sexuality are discriminated against by Christians. This section challenges anyone calling themselves Christian.

Chapter three reviews the historical, biblical and theological perspectives that intersect at this horrific social issue that has been around it seems since the dawn of time. The writer goes head to head with those thinking the church is logical and helpful place why wouldn't this be the first place women especially would turn. She expresses her thoughts about women, especially Black Women being treated as second class citizens by of all organizations the church. This is why a new paradigm is being presented so that when a woman does come to the church she is treated with dignity and not abused again by the looks and comments of self-proclaimed Christians. Noted author Renita J. Weems describes the theological debate where women now have a voice and the critique of the church.

There is a full history that can be found regarding the treatment of women. This section begins with a radical look at the church and how it was a barrier for women. Not allowing females to preach was mild compared to the laws that were put on the books as

to how a wife could be legally beaten by her husband. There is a lot of discrimination towards women to this day. It makes one think about why some women continue to come to church when they are not treated as equals.

How can women turn to the church if they feel exploited not treated as equals or valued? This unfair treatment makes one challenge the notion of does God really exist, and if so why are we being treated so harshly. . The writer of this paper takes on the task to chronologically define abuse history. Taking a look at how laws evolved, shelters created and media coverage depicts violence this section uncovers some groundbreaking moves. In her findings to her surprise King Hammurabi also a famous lawmaker created laws to protect women in the 1700's. As history is reviewed in this portion some fascinating discovery is this that king gave women fair treatment and was outspoken about his position. An unprecedented move during that time is found to be avant-garde to this day as the mistreatment of women is alive and well. This section looks at the middle ages throughout history to modern day issues that we must recognize as family violence and what is being done. Bills were put into place to help protect victims especially women because they are often the victims.

The heart of this project is ignited by the compassion of Christ to send a Paraclete. In the biblical section of this paper, John 14:16 is the scripture this writer has chosen to illustrate that God promises to send a comforter in his physical absence. This passage is essential especially when victims feel alone or comes to believe that they are all alone. This is absolutely not true. God has others who care about the victims. There are many who volunteer their time to step in to help. This section provides several scholarly positions on this passage and their interpretation. Authors Malina and Rohrbaugh begin

to touch on the relationship between Jesus and the Father. They provide various nouns that can describe the role of the comforter. Based on this description we begin to see many translations for this one promise.

If one would sum up this act from Jesus, author Fiorenza lets readers know that it is all in divine order. How can one argue with that, a loving God who has our salvation at heart?

To understand how women became marginalized in the eyes of the church begins in examining history. The mistreatment of women and male supremacy are reviewed. From kings to military leaders to religious institutions women have been abused by all. Laws created to justify this mistreatment allowed women to suffer and be oppressed leaving victims to ponder the question 'Where is God?' This is a challenging question that many may ask themselves when they find themselves in the darkest place in their life. The truth is that God is present. Black Theologian James Cone is one of several scholars who address the struggle against principalities and powers and how we are to endure. He especially addresses the black community and its relationship with God.

Women of faith find it difficult when they turn to the church only to find the church may be abusive, non-caring, or distant. Statistics regarding where seek help and the number of violent crimes is addressed by Ann Piasecki. Going to the church might present challenges especially if the pastor and lay persons have no training on how to deal with violence. The Presbyterian Church's Calvinist principles are reviewed and what Presbyterians believe. This is important to note since the project was conducted at a Presbyterian church.

African American women have specific issues that womanist theology attempts to define. Women of different cultures have special needs and theologians such as Marsha Foster-Boyd and Linda Hollies give their perspectives on the plight of black women who are victims and the role of the church that offers refuge. This includes pastors who are counseling women, they need to know that African American women need specific techniques used to ensure they believe that they are heard and are taken seriously.

Chapter four describes the method of creating the intervention center through a professionally designed training certification program. The writer describes the tragedy of violence throughout history as compelling reason why the church needs to become involved. Based upon the assumption that many laypersons and clergy are not sufficiently trained to address this serious issue when parishioners approach them, she felt there was need to intercept.

This section uses a chronological approach in the explanation of what took place. The writer divides it into two main chunks, preparation and methodology for the model. The preparation covers the process of conceptualization to presenting the idea for approval to the context site. The proposal is detailed so that the reader would understand that some processes had steps that could not be missed. It starts with getting approval from the ruling Elders of the church to meet. With the onset of the approval we journey into the proposal and its components. Knowing church polity and history were discussed to show this denomination's culture and process. As each segment of the proposal is reviewed the writer gives information as to the rationale why this piece was being presented.

As for the methodology for the model it began with the hypothesis for the project. The writer wanted to express the rationale for this particular intervention model design so formulating the design of research was discussed. Instruments of measurements were discussed as the best tools to gather information for this particular project. The pre and post questionnaire is provided for review and explanations of the use storytelling, and observation. To get the interest of the church members publicity of the workshop had to be done. Examples of the various advertising modes were described.

Lastly training design was explained using world renowned Bob Mager as a resource. The explanation of the differences between goals and objectives were covered to make clear how the training would accomplish its goals.

The method for the design was based on qualitative research. Capturing information from participants of the program is shared. Pre and post questionnaire instruments were used to find out if there was more knowledge gained after the training and the model's effectiveness. How the questions were administered set up the environment for learning and to keep the interest of the participants.

Getting members curious and involved a few processes were used. This section explains the techniques that were used to create interest, educate, and disseminate information about the workshop and the need to take action. Presentations pulled at the heartstrings of compassion to get those who might want to do more than learn but to help. The training workshop was held on a Saturday which can be a busy day at any church.

The Presbyterian Church does have a formal program in place for churches to receive education, have members be part of the team, and to raise consciousness. This is a

wonderful service and committee the denomination has to offer it complements the writer's intervention program.

Chapter five takes a look at what took place during the training. It gives the reader a sense of the challenges associated with delivery, surprises, and data collection results. The description of the training design intent is given so that the reader understands a bit of rationale why it was designed as such. More details of the workshop began with basic location, discovery of who was in the audience, and opening bond building activity. Once the participants began to feel the environment was safe to participate a pre-questionnaire was administered. The technique of not discussing immediately afterward is explained in an effort for a robust reply. Discussions happened as the audience was invited to give their experience and opinions about domestic violence and sexual assault.

Having participants know why they are in training and what is hoped to accomplished was covered in the explanation of purpose and objectives. To ensure everyone had a working knowledge of what domestic violence is a definition was given. Defining abuser techniques was done by introducing the Power and Control wheel.

Since this is a religious based program improperly exegeting of scripture and the importance of properly exegeting scripture was addressed in the form of an activity. Those in the audience came with the intent in mind that they would be assisting victims. The pastor was in agreement on the role to consult properly. Training addressed ways to consult so not to do damage. The big picture of how the program will look was reviewed in introduction of the Blakely Intervention Model ™.

To tie the training together situational exercises were given to table teams. The overview on these activities was discussed and its value. The analysis of data, evaluation of the program and personal experiences conclude this chapter.

Chapter six the writer provides her reflections on what went well in her project, challenges, and suggestions to those seeking to create such a virtual intervention center. She summarize with the intent of the project and draws final conclusions. She dialogues with the reader in a conversational manner so that she gets her points across to help others.

In this piece the purpose of the project was explained including the introduction of the Blakely Intervention Model™. After experiencing the delivery the writer gives what she would do to modify the project and ideas of what could be done differently. Future recommendations are suggested especially as it relates to research and how to gain greater impact for victims and the community. This writer shares her theological reflection as it relates to various groups of people in the margins that are left behind when it comes to having resources of help. There were insights this writer shares as it relates to learning from the experience, finally concluding with a summation of the project.

CHAPTER ONE

MINISTRY FOCUS

The work of the church goes beyond sitting on the same pew every Sunday. It can be seen as a beacon of light and hope to some but for many it can be less than. Because Tracy knows the power of the church she wishes to help organizations to be an inspiration to those of domestic violence. In her Spiritual Autobiography, Tracy clearly explains some major chunks of her life where God has been instrumental in bringing her through some tough times and the unique relationship that they have.

In The Beginning

Doing some spring-cleaning in 1959, Mr. and Mrs. James and Grace Blakely, Sr. decided to get rid of old baby furniture. After all it had been 5 years since their last child Jonathan was born and they could use the space. It seemed senseless to keep old baby furniture in the garage besides the oldest James Jr. had already started school. So James, a.k.a. Blake, and Grace agreed to donate or throw out the baby items. Because of this decision a clearing emerged in the garage. This is great they thought we have more room. By late spring of 1959 Grace was having terrible morning sickness she now realized another baby was on the way. A 'surprise' is how they phrased it. A very welcomed surprise to a family of two boys, and maybe this time it will be a girl.

On February 19, 1960, God smiled and released Tracy Lynn a baby girl to the arms of two wonderful parents, the first of many blessings to come for her. Having two older brothers anxiously waiting to spoil and love their new baby sister just made the arrival sweeter. This birthday was not without challenges; the baby girl took her time making her debut, she kept everyone in suspense passing her mother's due date. Born

eight days later through induced labor there was a slight complication she was born with a curved foot. The doctors said it was because she was 21 inches and there wasn't enough room in the womb so she twisted her leg causing her left foot to curl over the other. The good news was that it could be corrected by wearing a cast and later special corrective shoes.

Church Life

Sunday mornings as a child was always special since it was a day that the family could be together. Blake usually took the day for rest because he worked 5 to 6 days per week. Rarely attending church he encouraged Grace to continue her church work and to take the children to church. Later in life her father had a change in priorities. Tracy never knew what changed him but she watched her father become 'saved' as he gave his life and time to Christ. His positive role modeling along with her mother's helped Tracy to assimilate into a leadership role within the church. A new cohesiveness emerged within the Blakely family that would influence both brothers in their walk with Christ. There is an old saying that 'a family that prays together stays' and together had merit for this family. Through some of life's greatest storms they remained strong. This lesson of humility, servitude, and love made a tremendous difference in Tracy's life.

Dying

There are some who believe that God has your birth date and death date already planned and all you have to do is live between the two. Others may feel that life and death are in the power of our thinking, behaving and speaking. This is to say depending on how we live our lives will determine when one may die. This is especially interesting

to Tracy as she has had to fight for her life on two occasions, once due to an unknown medical condition, the other at the hands of her ex-husband.

It is certain that God can call one home when he is ready and even allow for some to linger at the threshold. Tracy was one who spent time hanging out at deaths door at age twenty five just a few months after her move from New York. After six misdiagnoses, blood work ups, and going back and forth to the doctor, her mother was told to take her to Henry Ford Hospital where she would be admitted. For days, weeks and into the next month she would be prodded, poked and examined by teams of doctors, residents and interns, each day slowly dying becoming one of the unusual cases at the hospital. Although she didn't feel like she was dying, with each passing day the doctors were unsuccessful in trying to find a cure for the pain, fever, and weight loss. Rev. David A. Harmon the family's pastor came for a visit and prayed with her. She thought it was very nice that he would come but in her spirit there was an unexplainable calm; but didn't feel the need for what she considered extreme measures. Besides no one had told her how serious things were until one day when her mother walked in to have a frank conversation. Her mother, a woman of almost 5' 4" clutched her handbag and stood close to Tracy's bed side to tell her the doctors said they have done all they could do. She had a hard time understanding what her mother was saying to her, Tracy thought to herself what kind of gibberish language is she speaking because she does not comprehend. She didn't feel so sick that she was dying and thought they must have something to heal her. Surely she would know when she was dying Tracy thought, there must be some signal, something dramatic but not in her case. She lay there with feelings of confusion and disbelief still not recognizing the peace she had was from God. Her mother stayed and

hugged her asking if there was anything she wanted. Her father who rarely came to see her she later learned that he was too overcome to see her in that condition. She thought to herself the minister had been here and that wasn't a good sign, so she would just wait to see what would turn up next. Then God showed up so to speak in the form of an inquisitive doctor who was in his residency. After the medical team had concluded that there was nothing else that they could do, the Resident got approval to try one more type of treatment. This final treatment was a blessing from God it put Tracy on the road to recovery during Thanksgiving. She and her family were especially thankful that she was getting better. She came home in December no diagnosis was given just a common term 'streptococcus' was used to describe something the doctors couldn't figure out. Thank God for a doctor in Residency who didn't give up.

Unique Religious Experiences

As far back as Tracy can remember there has always been a relationship between God and her. He knows how to get her attention in a way that she knows it is the Master communicating to her. For example one unique way that God speaks to her is through dreams, giving her the ability to know things before they happen or some nuance pertaining to a situation that has yet to be revealed in while awake. The dreams are mostly about death and at times are in great detail, as a little girl around the age of ten Tracy was made aware of her ability at the death of her cousin Harold. The vision surrounding this dream gave details that only an extended family member and one of her brothers knew. This incident was first of many to come as Tracy began to dream about other family members and friends of her parents. Oddly she never dreamed of immediate family member's death such as her oldest brother Jimmy. She would learn to differentiate

if what she saw in a dream was either a nightmare or if it were to come true. Since she couldn't make sense of the rational for having the dreams Tracy would seldom talk about them and only with family. As Tracy became older she would realize that God is trying to say something to her and she accepted it as a gift but with many unanswered questions. This gift continues to not be clear for her, that is to say why she dreams sometimes of things to come yet not knowing what to do with the information. So she stands and marvels at this sneak preview of life.

One very interesting dream came to provide conformation that she was to be in a certain place to help someone she was yet to meet. Prior to her internship at the domestic violence agency she attended their volunteer mandatory training program. Her second training meeting was where she met the woman in her dream. She had dreamed of a young Ethiopian woman who was mixed up with men who came to rob a group of people meeting in a basement. She walked Tracy down the stairs at gunpoint to where the meeting was held and the men had them surrounded. She had the gun on Tracy and whispered with her very dominate native dialect that she was not going to hurt her and asked that Tracy to go along with what was happening. To make long story short in real life Tracy never knew of someone like this, was never held at gunpoint or any situation like this. But one day while at the training session someone was knocking at the door to come in. The facilitator looked at Tracy to go down the hall and open the door. As Tracy approached the door the light was partially in her eyes but she could see the silhouette of a person at the door. As she approached the door there she stood the young Ethiopian woman in her dream. Tracy had a sense of chills run up her arms but realized this woman had tears in her eyes and was visibly shaken. So Tracy began to quickly assess and

console her letting know it was no big deal that she was late and that she hadn't missed much. As they walked down the hall Tracy was shocked and wondered was this woman here as a sign of danger or a messenger for caution.

About 7 months had passed and the Ethiopian woman and Tracy were now assigned to conduct a domestic violence survivor's group as a team. One evening they needed supplies and began to go down the basement stairs together where the male batterer's programs were being held and then Tracy had a total recall of her dream. The dream she had of the two of them in a basement with violent men, that occurred almost a year ago, and yet the question was still unanswered as to why. What significance does this have in her life to have dreamed about this woman in a basement? Could this dream be her confirmation from God that she is where she is supposed to be?

To this day Tracy does not know why she dreams of things to come she does however know it a profound mystery upon her life and that God surely must have his hand in this.

God's Hand in Seminary

There was this sense of wonder and wanting to draw nearer to God. Tracy's call into ministry came without the fireworks or angelic hosts to hand her the keys to wisdom as to why she was being called. She perceived something like this would have to happen to make it clear that she was being called. Instead God used his humorous way to reach his child who so desperately needed 'proof' in the clarity of his call. Then it happened, a series of events made it plain that she was to go to Ashland Theological Seminary. This road wouldn't be easy the devil was angry that she dared to go to school. Oh but so was

Tracy. She stepped out on faith without a job and yet still unsure if she should enroll, knowing that the devil is a liar she did.

Tracy's Ministry and Theology

Tracy's ministry is a necessity. Domestic violence and sexual assault (DVSA) is like a cancer that rips through society with no regard. She has been called to help those negatively affected by domestic violence and sexual assault. Tracy's theology is that of a 'wounded healer'; she is a survivor of domestic violence and she continues to show others that through Jesus Christ there is hope. Her background of training coupled with her survivor's experience is a good combination to reach the masses when it comes to helping the Christian community. Although in her case it was the secular world that came to her rescue and taught her how to rise from the pain like a phoenix out of the desert sand. Tracy knows that people are called to do God's work and although it was through a secular organization what they offered her was purely God inspired. Not everyone goes through a battering and decides to come back to help others. It was unmistakably God who saw Tracy as a willing vessel that could be used to help others to freedom. She was obedient to the call on her life and surrendered by making a decision that she would work where she could to make a difference. This decision came as a burning desire something so clear and yet so deep that she knew God wanted her to recognize this calling. Never having been in relationships with boyfriends who physically abused her or witnessed it at home she had a long way to go to truly get to the heart of what domestic violence means. There were many humbling experiences in her journey but God seemed to help her to bare this. She felt no shame or guilt that is traditionally found with victims of sexual

assault or domestic violence. Instead she felt a fire deep in her belly that she had to do something to impact DVSA a horrible disease.

Tracy has always been a person in control of her life and yet obedient to those in authority. She believed that when you marry the husband is the head of the house and she tried to live, as she believed. However with the betrayal came anger for her. She was angry with herself for not being in better control when her husband beat her. She fought him the night he beat her and locked her in a closet against her will. How dare he put his hands on her she thought! The rage she had subsided as she lost her energy and the ability to physically protect herself. But the rage never went away it was simply re-channeled from her personal experience to wanting to make a difference in the war to eradicate domestic violence. This humbling experience allowed Tracy to see that other women were not so fortunate to escape their assailant let alone to go through the paces to prosecute. When she saw other victims her heart broke and she could feel a smoldering within, embers that keep her energized in the work she does. Tracy has forgiven her x-husband because he like millions of other batterers are broken. They have psychological issues that are so deep that they reach out to hurt others. This by no means is a free pass for them to continue hurting others, in fact Tracy would like to see more laws in place that would have greater penalty for their actions rather than the slap on the wrist most receive. A full batterer's intervention program that has God, counseling and depending on the severity of the crime include jail time.

Tracy's love for the church and the volunteer work that she does made it easy for her to begin to see how the church can become a shelter in a storm for those who suffer at the hands of their oppressors. Her idea began to grow and started seeking ways to

understand how the church could be more affective. In her quest to her surprise the Presbyterian denomination had a council established that put focus on DVSA. A greater surprise was that she knew nothing of this group and she had been a Presbyterian all of her life. This was in some ways good depending on how you look at it. The fact that she hadn't seen the works from this nationally based group said to her they need help. With such confidence Tracy believed that she could be the Detroit area liaison between this organization and the local churches. That is what is missing she thought. It is time to do something about it. God is equipping her to assist others in their healing process so they too can feel God's power of love like she did in her darkest hour.

After having graduated from seminary with a Master of Arts in Pastoral Counseling degree, she was filled with the hope of turning them into a reality. She opened a private counseling practice finding a beautiful office in a perfect location for her client base. Having to really get more intimate with God she became more obedient and submissive awaiting word from the Holy One.

It was time for a new strategy a way to turn Tracy's dream into a reality so her attention turned towards how she could be an integral part of the church. She thought if she had her license to council why not do it in a church. She began to springboard other thoughts thinking that others could too. How to make that happen is where she was led to move towards her doctorate degree in seminary with focus in the areas of Sexual Assault and Domestic Violence.

Regarding interests and activities the lines of Tracy's personal and professional life becomes blurred as it relates to domestic violence. She actively supports a local non-profit Domestic Violence and Sexual Assault agency called HAVEN (Helping Against

Violent Encounters Now) by volunteering at fundraisers, producing fundraisers at work and making public appearances on their behalf. Through a self-owned company she speaks publicly as an advocate to stop domestic violence and sexual assault. One summer she was provided a rich opportunity to speak at a medical convention in Los Angeles. Addressing those in the field of nursing she helped to bring understanding about the victimized and marginalized patients that come to hospitals seeking help. Whether it is preaching or speaking she prays before God asking that she is allowed to continue to do God's will and be inspired by the words she speaks.

On a lighter personal note she enjoys spending time with her friends, her husband, creating art, attending concerts, and spoiling her cat named Cashmere. Although with its many ups and downs life has been good for Tracy and no one could be more grateful than she who finally heard God's call.

Detroit is the largest urban city in Michigan. Population in July 2007: 916,952. Population change since 2000: -3.4% Ancestries: Polish (2.0%), German (1.8%), Sub-Saharan African (1.8%), Irish (1.5%), United States (1.2%). Current Local Time: 6:23:28 PMEST time zone. Elevation: 600 feet and land area: 138.8 square miles. Population density is 6608 people per square mile high. There are 432,145 males and 484,807 females. The median resident age is 30.9 years compared to Michigan's median age of 35.5 years. Races in Detroit comprise of Black (81.6%), White Non-Hispanic (10.5%), Hispanic, (5.0%) Other race (2.5%), Two or more races (2.3%), and American Indian (0.9%) 2008 cost of living index in Detroit: 89.8(less than average, U.S. average is 100) Estimated median household income in 2007: $28,097 (it was $29,526 in 2000). Compared to Michigan $47,950. Median gross rent in 2007 was $704. Percentage of

residents living in poverty in 2007 was 33.8% (28.7% for White Non-Hispanic residents, 33.8% for Black residents, 39.5% for Hispanic or Latino residents, 35.5% for other race residents). [1]

According to the Institute on Domestic Violence in the African American Community (IDVAAC) is an organization focused on the unique circumstances of African Americans as they face issues related to domestic violence they revealed that

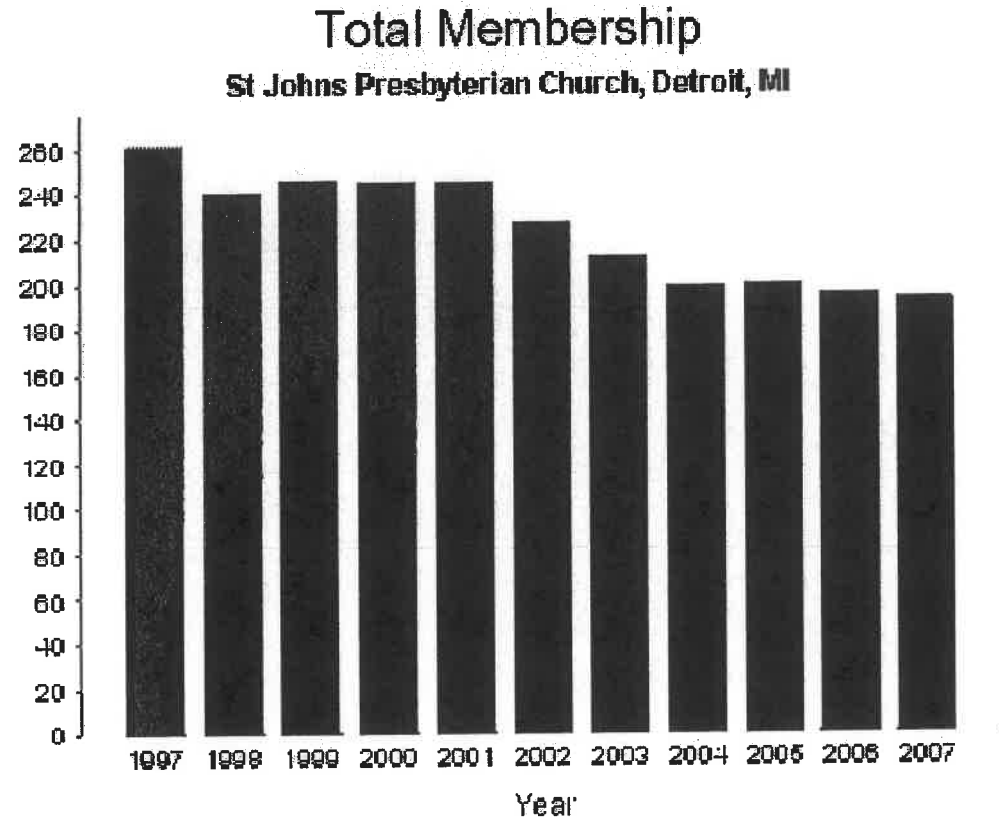
African-American women experience intimate partner violence at rates 35% higher than their White counterparts and 2.5 times the rate of men and other races. Approximately 29.1% of African-American females experience intimate partner violence – rape, physical assault, or stalking – in their lifetime. Intimate partner homicide is the leading cause of death for the African-American women ages 15 to 45. [2]

Of this research the most disturbing was that leading cause of death amongst African American Women between the ages of 15 to 45 is homicide. This leads one to wonder if any of these women were told to go back to their homes and try to make it work based on bible verses. Or should it be said based on a respected person in a clergy position that misinterpreted scripture so much that it lead to the death of these women?

To better understand the context statistics were collected about St. John's Presbyterian Church my home church. Comparisons are made to the Presbyterian Church at large to differentiate the demographics of this particular congregation. This is essential in the design of the domestic violence project that will impact this neighborhood and congregation.

[1] http://www.city-data.com/city/Detroit-Michigan.html 10.14.2008

2http://www.dvinstitute.org/ retrieved 10.14.08.



This congregation's reported total membership, 193, was less than the 2007 PC (USA) average, 205.

The chart above shows the number of members in my congregation for the years 1997 through 2007. Membership for the Presbyterian Church (U.S.A.) and its predecessor denominations (the UPCUSA and the PCUS) peaked in the early 1960s, then began a steady, slow decline. From 1997 to 2007, PC (USA) membership has declined by about 1.5% annually. In general, smaller-membership congregations (less than 250 members) were more likely to experience net losses in the last ten years and larger-membership congregations (more than 250 members) were more likely to experience net

gains. Nonetheless, a majority of all congregations (including larger-membership congregations) experienced net losses over this period.

Changes in membership result from the difference between new members added (membership gains) and current members subtracted (membership losses). The overall trend since 1997 has been one of declining gains. Since 1997, certificate and other losses have decreased more substantially than losses due to death. The total number of PC(USA) members lost each year has been declining in the last 10 years but the trend has not been sufficient to make up for the greater yearly decline in membership gains.

The average Presbyterian Church has 205 members (the mean in 2007). About 26% of the total congregations report between 1 and 50 members. Another 23% report between 51 and 100 members. Most PC (USA) members are white (92.9%). Other racial and ethnic members include African-Americans (3.1% of the total membership of the denomination), Asians (2.3%),Hispanics (1.2%), Native Americans (0.2%), and others (0.3%). Despite changes in the total membership of the PC(USA), the percentage of racial-ethnic minority members has stayed about the same since 1997. The ratio of female members (58%) to male members (42%) has also remained stable since the mid-1960s.[2]

Note 1: Membership numbers and other statistics for congregations affiliated with the Presbyterian Church (U.S.A.) and one or more other denominations reflect only portions of the actual totals.

Note 2: "0" may indicate values of zero, missing data, or data "not reported."
Source: Comparative Statistics, annual editions 1997-2007, **Presbyterian Research Services**.

[3]The Presbyterian Church USA. 2008.Retrieved 10.13.08 from www.pcusa.org

[4] Ibi, Retrieved 10.13.08 from www.pcusa.org

At the core of Presbyterian beliefs is John Calvin a French Protestant a developer of the Christian theology system. Many have wondered or held suspicions regarding the Presbyterian faith but never ventured farther into its widely held beliefs. It is important to understand this faith in an effort to know how a domestic violence sexual assault program would be received. Let's first bring clarity to the theology of the faith. Presbyterians believe in one God who is considered a supreme authority and believe Jesus is God. Their knowledge comes from the Bible especially the New Testament. As for governing it is the people of the congregation who govern the church. From Pastor to laity and both sexes Presbyterians allow many to fill the roles. It is an all-inclusive organization that welcomes all who have been called into the ministry, gay or straight male or female. For parishioners the doors of the church are open to anyone who will come.

Domestic violence and sexual assault has been a silent killer of families for centuries. It touches every socioeconomic group crossing barriers with disregard of person or religious affiliation. Because of this the need is great for those in the faith-based community to know how to respond in a crisis situation. There have been instances when those who looked toward the church for help have been directed to pray and work it out. This instruction does not get at the problem alone and in some cases many have simply been sent to their impending doom. This poor information has continued to allow domestic violence and sexual assault to flourish. Clergy and laypersons need training and tools to address this worldwide problem that touches the Christian church.

Recent statistics show that domestic violence is not decreasing. According to the American Institute on Domestic Violence (2001):

- 85-95% of all domestic violence victims are female

- Over 500,00 women are stalked by an intimate partner each year
- 5.3 million women are abused each year
- 1,232 women are killed each year by an intimate partner
- Domestic violence is the leading cause of injury to women
- Women are more likely to be attacked by someone they know rather than by a stranger.

Taking a look at the numbers closer to home the National Coalition Against Domestic Violence has provided the following Michigan statistics:

- 5,535 cases of rape were reported to Michigan's Uniform Crime Report program in 2003.
- 296 of the rape victims identified by Michigan's 2003 UCR (Uniform Crime Report) were raped by a parent.
- 48,310 domestic violence offenses were reported to the Michigan Uniform Crime Report program in 2003.

Some say that a new cause for this steady increase is due to music. Some music degrades women by not just words used but in the video women are reduced to nothing more than sexual objects. Our youth has bought into this new vulgar language and have learned to show little regard towards women. Unfortunately the negative language in this music becomes more acceptable to young women allowing for tolerance where there shouldn't be. In the bible Paul warned against verbal abuse in Ephesians 4:31, "Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice." (p. 1726). With reports of these horrific crimes victims need some place to go for help. The Church for Christians should be the first place they turn. By educating

those who would provide help to victims could reduce the amount of those who return to their abusive domestic partners and or households.

Throughout history women have been told by their clergy to stay in the abusive marriage because there is redemption when one goes through agony. Suffering is not redemptive and nor is it 'Christ like' to be abused at the hands of an oppressor, especially one who claimed they love you. Because of the data researched and personal experience, Tracy's ministry is public speaking to various groups on domestic violence and counseling victims. Prior to her official call into the ministry as a survivor of domestic violence she decided to make lemonade from the 'lemons' of life. This desire became both a passion and healing creating a desire to help many. Tracy's proposed ministry will reach both secular and religious contexts. It is her desire to offer training, education, and counseling to individuals, corporations and churches as it relates to domestic violence and sexual assault. Her first desire will be to focus on clergy and laypersons helping them to understand the impact domestic violence and sexual assault has on the church. She will then provide a program that can be implemented in the church to help those who seek the church for refuge. This program can be marketed in two ways either for parishioners only or establish an outreach in the community through the church. With the help of her education in seminary and the love of God Tracy will make a difference in goal to eradicate domestic violence and sexual assault.

CHAPTER TWO

STATE OF THE ART IN THIS MINISTRY MODEL

World acclaimed writer and leader in the field to work towards ending domestic violence and sexual assault, Marie Fortune was inspired to write about sexual violence. In this book she offers a perspective as to how society looks upon sexual assault especial ethicist and the church. According to Fortune

> If the church can find its way to trust leadership of survivors and to use its considerable resources in collaboration with others) to challenge the acceptance of sexual violence and abuse as facts of life and to offer an alternative affirmation of healthy and just sexuality, we have the capacity to change the way things are in to the way they can be.[1]

This passage speaks to the belief the writer of this paper knows is true, the church can make a difference in the war on sexual violence. Having the faith of a mustard seed is a good start but in this case we need works. Because sexual violence has been part of our history since the dawn of time and yet it has not ceased, the church must take a greater role in helping to end this. Where does it begin and why does it continue even though we are more educated as a whole regarding what is considered domestic violence, Gelles and Cornell give their perspectives on the cycle of violence

> As with child battering, wife battering is related to experiences with violence. Individuals who have experienced violent childhoods are more likely to grow up and assault their wives than men who have not experienced childhood violence. Physician J.J. Gayford (1975) as well as other investigators found that both offender and victim and violence-ridden childhoods (Roy, 1977 Fagan et. al., 1983).[2]

This is an interesting perspective as it leans towards what is modeled is practiced. However this is not the rule and a blanket statement like this can create an excuse for battering rather than accountability of one's own actions. Each person has choices and

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[1] Fortune, Marie M. Sexual Violence The Sin Revisited, The Pilgrim Press p.238
[2] Richard J. Gelles and Claire Pedrick Cornell. Intimate Violence in Families, 74.

those who chose to batter do it for other reasons than because of the environment they were brought up. This information is helpful when trying to convince a parent that when their children see domestic violence or sexual assault it can increase their likelihood of becoming a batterer. Many parents realize some harm can stem from being in a violent household and yet they continue to stay for reasons known and unknown.

Most agencies and churches who seek to do something usually are at the point of crisis after the victim has come for help. These services are definitely needed however suppose we look at the concept Fortune proposes as a potential answer solution, she mentions:

> An effective before-the-fact strategy to end sexual violence include activity in three areas: precautions, protection and prevention. Precautions are steps taken to minimize or avoid potential danger; and prevention describes activity to address the danger at its roots and to eliminate it. Precaution, protection and prevention are strategies that are implemented by persons working both individually and collectively[3]

This concept is a one, two, three punch to the demon of violence. Yes all work towards sexual assault and domestic violence that strives to eliminate it is commendable. A strategy such as this begins to do more for potential victims and those experiencing sexual assault than a lot of methods. Let's look closer at what Fortune mentions "Effective strategies are implemented in multiple ways: there are after-the-fact, before-the-fact strategies and individual and collective strategies."[4] This approach takes a page from the medical industry on healthcare as it relates to preventative maintenance. Why not the same for mental? Taking action on ways to protect oneself from an abuser including thinking in new paradigms of who gets sexually assaulted is a start. Prevention is making one aware of things they can be empowered to do to not return or to become

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[3] Fortune, Marie M. Sexual Violence The Sin Revisited, The Pilgrim Press p.227
[4] Fortune, Marie M. Sexual Violence The Sin Revisited, The Pilgrim Press p.226

party in a domestic dispute. Education is essential to understand the why behind to behavior of the abuser and look at society regarding how we are accepting of poor behavior. The precaution can actually take physical measures to protect oneself from an attacker especially in the cases of rape where the majority of victims knew their attacker. Precautions help to keep us safe from potential situations of harm. As Christians we have the right to live a life without fear as the bible tells us the spirit of fear is not from God. Therefore we cannot live in fear but be made aware of techniques and knowledge to protect ourselves from a would-be attacker.

There are many things the church can do to help in the fight against sexual violence. According to Peggy Halsey she gives clear direction in suggesting eight things the church can demonstrate to be a place people can turn to in their time of crisis for comfort and healing. Halsey mentions there are several groups within the church can initiate efforts to create this environment, they are:

1. Set up a study group or groups in the church to work on self-education on issues of sexual and domestic violence and to take leadership for promoting awareness of these issues thought the congregation.
2. Reexamine the theological messages that are being communicated in your church though sermons, Bible study, and church school curriculum.
3. Sponsor an educational event or series of events for the church or community.
4. Assess the resources currently available in your community.
5. Set up peer support groups.
6. Volunteer your services to existing programs such as crisis centers and shelters.
7. Initiate new programs to fill gaps in services identified in community assessment.
8. Become advocates for prevention of sexual and domestic violence in your church and community.[5]

[5] Coppernoll, Lee and Peggy Halsey. Crisis, Women's Experience and the Church's Response: Final Report of a Crisis survey of United Methodists. p 219-221

Although these suggestions may seem logical and almost easy to accomplish each takes commitment and a discipline of an organization that wishes to execute any of them. They require leadership and formal plans that include attainable goals. For example the educational event or series can be as elaborate or simplistic enough to accomplish. Someone must be the leader to guide the program to its stated goals and to ensure it gets the support that is needed. An organization interested in Halsey's eight must decide which of the eight might best be suited for their ability to make them happen. According to Ron Clark when a church takes role to help prevent violence he says "Working with families in domestic violence is both dangerous and risky. One should understand that they will be intervening into a culture that is vastly different than their own as well as one that distrusts anyone seeking to change the family."[6] This powerful statement lends much credence for those who will work directly with the victims and/or batterer. In an effort to reach either person using direct contact there is no room for being judgmental and to maintain a spirit of Christianity.

In an interview on August 19, 2010, with professor and mentor Dr. Sharon Ellis Davis at United Theological Seminary her thoughts on the church and family violence are

> "The Church needs to be a place of refuge and comfort. Where we've talked about being a balm in Gilead we have re-victimized more than we've healed; the mere act of being a presence listening, referring, a place where people can come for help."

To Dr. Davis' point listening shows that you care. Sometimes all victims need is to have someone simply hear them out. In the writer of this paper's experience it helped to validate the truth. Being able to just talk to someone who without judgment was essential in this writer's healing process, it prevented the denial syndrome and exposed the ugly truth.

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[6] Clark, Ron, Setting the Captives Free. p.81

According to author Delores Williams regarding what victims do to protect themselves,

> In the final analysis African American women must defend themselves against the violence they are likely to experience in the three contexts of nation work and home. One of the ablest defenses is a united sisterhood dedicated to securing the life, health and well-being of black women. It is true, as Toni Morrison says, that African American women have no one to defend them and may have invented themselves, it is altogether fitting and proper for black women to protect their invention. They must use all their resources-God, church, school, education, politics-to survive and help each other survive.[7]

This writer agrees with the author regarding the reinventing themselves. It is a survival of the human spirit that can kick in to give victims the desire to go forth with their life. If this means seeking out resources to have a better life then one picks themselves up in an effort to move on with their lives. The reasons maybe unknown as to why they have this desire but this writer contends it is the spirit of God within the human spirit that pushes the individual on. This is why having a resource such as the church or religious institution is critical, it represents the compassion of Christ a place for one to turn when they need help. Sisters helping sisters should come naturally since the statistics of abuse is so prevalent those who understand based on experience can be a positive resource especially when trained how to handle crisis.

Strong women who consider themselves a womanist play a particular role in helping others. Author Diana Hayes explains

> We are the teachers, acknowledging that: 'If you educate a man, you educate an individual. If you educate a woman, you educate a nation.' This is not said to put down men but to raise up both women and men. [8]

Education is a wonderful thing and when women and men are educated it becomes another weapon in the fight against sexual assault and domestic violence.

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[7] Delores S. Williams, The Power of Naming ed. By Elisabeth Schussler Fiorenza, 104.
[8] Diana L. Hayes, Hagar's Daughters, Womanist Ways of Being in the World, p.48.

Although the author says the quote is not a put down further clarity regarding this statement would be helpful. The explanation given does not seem to equate equality and if it is one thing we need that is equality of education. Batterers need to be educated on why they batter just as much as the victims need to learn why they stay or return. The inference is that it is the mother who traditionally rears the children through education would have a greater chance of influence than men who do not become highly involved with educating their children.

Violence has continued and those who've experienced it before agencies and shelters were established had to turn to the church as one resource. According to Rita-Lou Clarke

> Wife beating did not become widely recognized as a social problem in American life until the late 1970's. This recognition came as a result of the women's movement. In the late 1960's, when women began to meet together in groups to discuss women's issues and to support each other, they discovered a common problem of violence in their families. These women had thought they were the only ones who were being beaten and believed that they 'deserved it' or 'asked for it.' In groups they found that many other women had similar experiences and feelings.[9]

This powerful connection happened simply through discussing, trusting and wanting help. All these things are exactly what the abuser does not want the victim to experience. They want to keep the abuse hidden, the victim isolated so that they continue to think they are the only ones going through this, and to break down trust. Once the women made the connection that they were not in this alone chances are they began to bond and become stronger by having someone else understand and not make them feel any more shame or guilt that society can put on them.

Pastors can play an important role in the fight against domestic violence; as a shepherd of the church opinions can be changed, thoughts and attitudes can be challenged

[9] Rita-Lou Clarke, Pastoral Care of Battered Women, 20.

ultimately persuading a call to action. Some pastors have not entertained learning about domestic violence let alone taking one Sunday in the year to preach about it. This may be intentional and maybe not. Henri Nouwen author of The Wounded Healer, brings out a valid point especially if the pastor has been a victim of violence. Nouwen writes

> A minister who talks in the pulpit about his own personal problems is of no help to his congregation, for no suffering human being is helped by someone who tells him that he has the same problems. Remarks such as 'Don't worry because I suffer from the same depression, confusion and anxiety as you do,' help no one. This spiritual exhibitionism adds little faith to little faith and creates narrow-mindedness instead of new perspectives. Open wounds stink and do not heal.[10]

This profound statement will keep in line those pastors who use the pulpit as a place to deal with their problems while minimizing those of others. Being a wounded healer means just that, one may be wounded but they are still capable of helping others. Pastors who have overcome their issues with abuse and/or sexual assault can do a great service from their pulpit when they use their compassion and empathy.

There are so many issues pastors deal with daily abuse can become another issue that just seems to ride along not being a hassle directly to the church and then is over looked. Author Rita Lou-Clarke gives specific actions pastors can do some requiring a serious commitment and others something very simple. For example she mentions

> As a pastor you should become familiar with the shelter in your area and the services it offers. The local chapter of the National Organization for Women or local social service agencies can recommend the shelter organization. Many shelters have hot lines and offer training for hot-line volunteers. Many have persons speak on the subject of wife abuse to church groups.[11]

This is an example of a very simple act to become aware of your local shelter. A higher step of action would be to reach out to the agency to have them come address the members. This could put the church in a favorable position to be looked upon as a

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[10] Nouwen, Henri J. M. The Wounded Healer, p.88
[11] Rita-Lou Clarke, Pastoral Care of Battered Women, p. 88.

resource a place to come in time of trouble. Just providing a hotline in the church bulletin could be a lifesaving effort. These actions may not cost the church much monetarily but the return on this investment can bring great rewards.

Perhaps a victim never knew that they should have a plan for escape or safety just in case the abuse becomes more than they can bear. Training programs, hotlines and other information sources can provide the steps one should take to safety plan. One key statement Dr. Noelle Nelson makes regarding this is "Although I do not have control over my partner's violence, I do have a choice about how to respond to him/her and how to best get myself and my children to safety."[12]

This powerful affirmation can be life altering even life saving. When one comes to the realization that they have the ability to control themselves this can be a breakthrough. They are now able to begin rationally looking towards a future of freedom for self and family members. This is not an easy conclusion for victims to arrive but if they are at least introduced this concept it might awaken within what they know to be is true, that they should not be in a relationship that causes harm. God didn't create them to be abused by another whether it is verbal, physical or psychological they need to come to this conclusion if they wish to be saved.

There are challenges preachers will have if they do sermons on domestic violence and what could happen as a result of the sermon, author Johanna W.H. van Wijk-Bos writes this,

> Preachers who address the subject of violence will be faced with a number of assumptions on the part of their listeners about the Bible and this unique topic. Many of these biases, firmly embedded in the Christian

[12] Noelle Nelson, Dangerous Relationships, How to Identify and Respond to the Seven Warning Signs of a Troubled Relationship, 1997.

> community, are for the most part unexamined and will not be erased by a sermon or two. Yet preachers will do well to take into account some of the stereotypes that live in the imagination of their audience. When old and false images are exposed and discarded, surprising truths may emerge from a text that many consider to be permeated with violence.[13]

Breaking down wall of stereotypical thinking through education and proper exegesis of scripture can happen if done correctly. The last thing the devil wants is to be exposed, the father of lies does not want false images to be uncovered or the word preached to be heard as God gives it. It is truth that we seek and authentic preaching to reach those who need to have a paradigm shift for the better regarding violence and the oppressed.

Although women are the largest population to be victims there is another population that also needs support but find little and they are men. Husbands who experience battering or male on male intimates find that there is a void of help for them. Pagelow writes about this giving some history

> While some writers were describing wife beating as the most unreported crime in the nation, a few other voices vegan to be heard making counter claims. Tow sources quote sociologist Suzanne Steinmetz as saying: "The most unreported crime is not wife beating—it is husband beating.[14]

This problem was coined eventually as 'battered husband syndrome' and to this day is not an issue that gets the attention it deserves. Society has lost sight of looking at battered men as a victim and generally do not offer help. Phillip Cook brings this perspective

> The human picture tells us that that there are a number of abused men with and without children who do not fit the average. Are we to ignore their pain and suffering simply because they are a minority? Shelters do more than simply offer a temporary place to stay; they offer hope, support, and counseling specifically targeted to the victims of domestic violence.[15]

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[13] Johanna W.H. vanWijk-Bos. John S. McClure and Nancy J. Ramsay ed., Telling the Truth, Preaching about Sexual and Domestic Violence p 21.
[14] Mildred Daley Pagelow, Family Violence, 267.
[15] Phillip W. Cook, Abused Men, The Hidden Side of Domestic Violence, 155-156.

No, we absolutely cannot ignore those suffering. When one thinks of a battered husband perhaps the thought of a man being weak or small may come to mind. Could it be possible that this man was reared not to hit women and has chosen not to be violent? Or that he is a Christian who believes in abstinence of violence even though he is martial arts trained. Another critical element is when a man has children and chooses to take the children out of that unhealthy environment. Whatever the reason society will not support his healing or protection because of stereotypes and beliefs that a man should be able to defend himself. There are some shelters that offer some housing for men but few and far between and usually have stipulations because they are male.

Cook believes support groups are needed for all and expresses his thoughts that

> Every community should provide support groups for separated parents and for children who have experienced parental separation. Equally important, every community should provide support groups for all victims of domestic violence. Sharing common experiences truly works wonders towards helping individuals rebuild their shattered lives.[16]

Children are just as much victims as their parents especially when they are in the home witnessing violence. They don't have the choice of deciding to leave and live someplace else. They are torn between whom they should live with or leave with. When the family splits and the children need or would like to see the other parent, Cook offers suggestions for supervised visitation services describing what should take place at the visitation location.

The problems with heterosexual males finding support is bad enough however it is worse if one is homosexual male. Not only does the heterosexual society frown on ,he gay community is said to perpetuate the problem. According to authors Island and Letellier

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[16] Ibid,154.

> The gay community avoids the problem. Some members of the gay community believe that information about gay male domestic violence, if widely known, would merely fuel the fires of anti-gay discrimination from the heterosexual world. Armed with such information, it is reasoned, gay-haters would have one more weapon to use to further degrade the public reputation of gay relationships.[17]

Not that these authors speak on behalf of the entire gay community, however, this could be a reasonable statement since many who are gay are already living an oppressed lifestyle. No one who is having problems wants any more. This culture is not very different than others who experience violence but yet won't share because of pride and fear. Because information is kept so secretive it is hard to capture statistics for this population. Even when treated in a hospital the forms are not conducive to capturing why or how the injury is caused. Victims fearing more retribution or scrutiny from law enforcement and medical officials may chose not to disclose the truth of why they came for help.

With all the suggestions and techniques described in hundreds of books, seminars, articles including this paper it would be unconscionable not to address the question many ask and that is "why do victims stay?" As a licensed mental health counselor specializing in domestic violence and sexual assault and a survivor this writer can provide many answers, however the real question that should be asked is 'why do they batter?' Author Carol Adams gives her rationale for battering as this

> Generally speaking, battering is not a character defect or a sign of mental illness. Nor is it a universal practice in intimate relationships. But as a behavior that establishes the perpetrator's control and dominance, nothing functions as effectively as battering.[18]

This brings to clarity what battering is not and how battering produces the effect the perpetrator desires. She goes on to write about the myths as to why men batter and

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[17] David Island and Patrick Letellier. Men Who Beat the Men Who Love Them, ed. Lenore E. Walker, 10.
[18] Carol J. Adams, Woman Battering, p.14.

reveals the same indicators that have been discussed for decades. There are many reasons for battering just as those are for staying and in both cases the consequences are unhealthy and can be deadly. Drug and alcohol abuse is not an excuse, being over stressed or growing up in an abusive environment is not a reason nor is the scapegoat comment that the victim made them do it. All are just excuses for brokenness, those who batter have spiritual, emotional, and psychological issues and they need professional help. The first step these batterers need to take is to admit they are perpetrators of abuse and know they need help. And for those who say that they are Christians they need to ask Christ to come into their lives.

Society gets too focused on the victim in the wrong way using a simplistic perspective such as if you're being rained on then get out of the rain. Not that easy for some. One must understand the barriers that exist in their life which they perceive prevent them from leaving. As discussed in this paper, men have different issues as to why they might stay particularly if they have children because of the lack of shelters who could take them in. Women with children have different reasons than men with children. Not every family member wants their relatives and their children to live with them under the best circumstance adding a violent spouse who can bring tragedy to their home is definitely not an incentive. Violence expert Dr. Elaine Weiss writes about a different kind of pain and reason, she says

> Psychological abuse hurts. It hurts badly. Even abused women who have suffered severe physical assaults report that the psychological abuse and degradation are more difficult to bear. One woman explained it to me like this: "I would take the physical abuse any day over the emotional abuse. The emotional abuse is far worse. I mean as far as physical abuse goes, the pain and bruises go away, but the emotional abuse, it never goes away.

> Even going to a psychologist, it helps you get over it and go on, but it never goes away; it just never goes away."[19]

Unfortunately this person is right to some degree the other component is that those who suffer physical abuse also must endure the psychological as well. Anytime one physically crosses the plane of the body, comes into one's physical space without permission or cause can cause psychological trauma as well. Understanding the healing concept this person makes implies that when the wounds heal the pain goes with it. This is far from the truth, in most cases it can be more deadly. Those who go by this thinking are usually stuffing emotions, are in to denial that they are being abused and when the bruises go away they may connect to this thinking it is over. It is unfortunate that the victim interviewed would even entertain taking one form of abuse over the other rather than considering not taking any abuse at all. The writer of this paper believes both physical and psychological abuse is damaging to the core of the human spirit and if left unattended can seep into the soul to eventually erode life.

Staying brings up another notion when the driver is religion. K.J. Wilson describes women who get trapped by religious mores and social graces so not to offend or challenge the establishment so they suffer all in the name of religion. He writes

> Many women are pressured by the traditions, attitudes, and values of their religious or cultural groups to remain in abusive marriages. Some Christian women are often instructed to be submissive to their husbands, and many Jewish women have been taught that divorce just doesn't happen in their community. Muslim women are taught to devote themselves to their husbands and families.[20]

This is an uphill battle that is imposed by culture and religion and if women are brought up to believe that to resolve their domestic violence issues is an affront to their

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[19] Elaine Weiss, Family and Friends' Guide to Domestic Violence, How to Listen, Talk, and Take Action When Someone You Care About is Being Abused. p 43

[20] K.J.Wilson, When Violence Begins at Home, A Comprehensive Guide to Understanding and Ending Domestic Abuse, p 202.

entire belief system then chances are they will try to stay in the relationship to make it work. A religious conviction can also tie into the family especially if your family is of one religious persuasion such as the aforementioned.

Author Carol J. Adams gives a detail account of how the church can play a vital role in the lives of victims.

> One shelter worker described a battered woman who told her that her church was her family. Her husband and abuser was a church leader. Her appeals for help from her church family and the pastor received little substantive response. They did not support her need for safety. To them the sanctity of the marriage was more important than her safety. When the husband went to the church for pastoral help to end his abuse, the church told her he was working on it. However, she continued to be brutally assaulted by him. She later divorced him-losing all sense of family because the church rebuffed her. After a time, he assured her that he had gotten help, and she returned to him. The day after she returned, he beat her. In the wake of the beating, she committed suicide.[21]

This heart wrenching story is not uncommon. When a person sees no light when they perceive they are alone, no help even when they turn to the place they believe should be a source of help they take their own lives in an effort to finally find a way out. Some self medicate to relieve the pain of reality to deal with the onslaught of psychological abuse and to dull the physical pain from the beatings.

Weiss gives a poignant look at the notion of who's at fault. Society looks for reasons to blame in an effort to make sense of violence. She writes

> It is dreadful to believe that the world is a random place, that we are safe only by chance or luck. This is why an airplane crash is more frightening than a car crash and why a house destroyed by a tornado is more frightening than that same house destroyed by fire. When we look for common characteristics of women who are injured by a husband or boyfriend, we are really saying, "I need to find the ways in which they are not like me. Then I won't have to worry that I (or my daughter, or my

[21] Carol J. Adams, Woman Battering, p 11.

> sister, or my best friend) would ever experience such a thing.' Abused women have only one thing in common; they are all female.[22]

Christians who operate in the spiritual realm know that luck has nothing to do with it. We know that we war against principalities in dark places Ephesians 6:12 says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."[23] This is another form of attack that unfortunately shows up in too many homes. There are earthly actions that we must take to help eradicate the violence and spiritual warfare of prayer that needs to occur for protection. We know that a PPO (personal protection order) alone will not stop a violent person from attacking. Victims have been found dead with the PPO in their hands so we know there are many types of protective and healing measures that must occur for the violence to stop. It is not by luck or chance as the Weiss mentions that women fall victim, it is not her/his fault.

For many it our nature to want to help those in need whether we can or not, author K.J. Wilson gives information on how to help a battered woman, he states

> If an abused woman has reached out to you for help, you will need to listen to her, talk to her, provide her with support and information, and offer to help in whatever way you can. In your role as helper, let her take the lead. Let her tell you what she needs and rather than assuming you know what's best for her. One of the most important things you can do is to maintain some level of ongoing contact with her.[24]

This direction is excellent advice. To add to the listening advice one should not be judgmental and listen objectively. Many victims hear derogatory comments from friends and family essentially re-victimizing them with verbal abuse rather than helping. Having her take the lead is important because when the victim hears themselves speak it may

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[22] Elaine Weiss, Family and Friends' Guide to Domestic Violence, How to Listen, Talk, and Take Action When Someone You Care About is Being Abused. p 51

[23] The Holy Bible, King James Version, p 1474

[24] K.J. Wilson, When Violence Begins at Home, A Comprehensive Guide to Understanding and Ending Domestic Abuse.

bring them to the conclusion that they need help or to leave the relationship. If this happens then they may take next steps towards their freedom. Agreeing with Wilson keeping in touch with them is major because of the psychological tactics oppressors use to isolate their partner. When isolated they are not able to hear their choices or be receptive to those who are in a position to help.

Another important measure that Christians should employ in helping is the power of compassion. Authors Wendy Farley in the book Telling the Truth describes it as "Compassion is the power that ignites the beauty of the soul after suffering has snuffed it out. Compassion is the kind of power that works on the spirit and not on matter." [25] This is the place we ought to be in helping others, not to sit high and look low. Not to segregate ourselves as though it could never happen to us or it only happens to others.

To compliment compassion is prayer. Prayer changes even the gravest situation.This is one of the most powerful techniques that can be done to help the oppressed. As Christian counselors prayer can be done in many ways to help the client. It can be done prior to the arrival or after the departure of the client, done silently with the client or aloud with the client. As a pastor or laity prayer can be done at anytime and in many cases is expected. There is power in prayer. Take for example the study done to show how prayer works with coronary patients who didn't know they were being for. Psychologist Dr. McMinn explains what happened in this particular study

> Patients in a coronary care unit were randomly assigned to either the control group or the group that received intercessory prayer by a group that met outside the hospital on a regular basis. Neither the patients nor the researchers who assessed the outcome knew to which experimental condition the patients were assigned. On some (but not all) of the outcome measures, the recipients of intercessory prayer were healthier upon

[25] Wendy Farley. John S.McClure and Nancy J. Ramsay ed., Telling the Truth, Preaching about Sexual and Domestic Violence, p. 15.

> discharge from the hospital than the control group The probability of some of the observed differences between groups occurring by coincidence or random chance is less than one in ten thousand![26]

What an awesome testimony that God hears us when we pray. Just think if churches across America designated one Sunday in the month of October to pray about domestic violence and perhaps the names of the afflicted what a difference it could make. This might be a stretch to go this far but why not? If not now then when? We are losing our family, friends, and colleagues daily to this war. A weapon so easy that can be used by all can make an impact. McMinn goes on to say,

> Some forms of prayer are almost always wise and productive. What case could possibly be made against a counselor's praying for clients outside of the counseling session? If, as Christian counselors, we are committed to the health of our clients and we believe in the power of prayer, then we have a spiritual obligation to pray faithfully for those in our care.[27]

The good news is that should a church have established some sort of intervention center or process for helping victims understanding the power of prayer is essential. It should be part of the process to pray for those in need, and as described earlier there are many ways to have prayers heard.

Prayer for the therapist, pastor or laity is essential when dealing with family violence. Lives are at stake and at times so are the therapist's especially if the perpetrator perceives the therapist is trying to get the victim away from them. They can be in harm's way without realizing since counseling for domestic violence is not best done as a couple's counseling. It can be a daunting task to work with this kind of issue even for the trained therapist. According to authors Sherman, Oresky and Rountree,

> One reason for therapist's difficulty stems from her training. Emerging from a theoretical orientation which often cautions her to neither tell clients what to do nor how to behave, but rather to guide, suggest, and

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[26] Mark R. McMinn, Psychology, Theology, and Spirituality in Christian Counseling, p. 67
[27] Ibid, 77

explore, she is frequently uncomfortable with situations in which she must take full control, especially during an initial crisis intervention.[28]

This is why a professionally trained therapist with a background in this area would be ideal to deliver presentations at church. They understand the limitations in counseling and could give the essentials for those who wish to be helpful to those in crisis. This by no means implies that helping means counseling for situations such as family abuse only professionals with training should counsel. Even counselors who do not specialize in this area, when a patient comes before them, they may turn them away and recommend a therapist who does this particular area of therapy; so all the elements of compassion, prayer and experience play an important role in the road to healing.

[28] Robert Sherman, Paul Oresky and Yvonne Rountree, Solving Problems in Couples and Family Therapy, Techniques and Tactics, 1991.

CHAPTER THREE

THEORETICAL FOUNDATION

Historical

Can the very place to seek refuge be a barrier is a question this author asks particularly of the Black Church. In her research she uncovered a position that says the Black church does not exist as an institution. According to Delores S. Williams author of Sisters in the Wilderness challenges the terminology 'Black Church' vs. 'African American' church. She explains that the African American Church is denominational and the Black Church is an essence and we would easily recognize this if we saw it. Williams believes the two are not united because the way in which African American churches operate hides the sins of the church in its treatment of black women. Williams has listed a few of the sins:

- The sexism that denies black women equal opportunity in the churches' major leadership roles. Such action oppose God by denying
- God's call to black women to preach;
- Sexual exploitation of black women in the denominational church by some preachers;
- The tendency of the proclamation and teachings of the denominational churches to be so spiritualized and 'heaven directed' that women parishioners are not encouraged to concentrate on their lives in this world and to fight for their own survival, liberation and production of quality of life. [29]

How can women turn to the church if they feel exploited not treated as equals or valued? Because of the unfair treatment women receive, the love that Christ teaches, cannot be found within these walls. It appears that Christ love is absent. When women are not allowed to preach, women who are abused may not approach a male pastor for fear of being treated with little or no respect. Having a victim who does not concentrate on their survival and liberation confuses the issue of what Christ wants us

[29] Delores Williams. S. Sisters In the Wilderness, p.206-208

to have and that is life more abundantly. How can this be if the church is not taking women seriously in their calling?

It is somewhat of a mystery why century's later women are still being treated as second-class citizens. To solely criticize males however, is not fair because there are males who would agree that something needs to be done and yet there are women in the church who would not feel comfortable having a female in the pulpit. Excluding and isolating either gender is not the way the church should perform. To make changes groups need to take a stand and refuse to allow domestic violence to erode the family or any parishioner. According to Renita J. Weems,

> In modern times, with increasing numbers of women and other previously marginalized groups adding their voices to the theological debate, there has been increasing criticism of and attack against the oppressive, hierarchical, dualistic, male-dominated context of religious tradition and theological discourse. At the center of that critique has been the demand for religious traditions to broaden the parameters of theological imagining to include women, ethnic groups, classes, and intellectual partners who represent a more diverse, wide-ranging scope of human experience.[30]

Not all African American churches have these 'sins' however for those who do create a barrier for women who seek the church in time of trouble. When you think back to the work of the Apostle Paul and the letters that he wrote about being understanding and compassionate towards others because of the compassion shown to us it is amazing that the church still operates like this.

Violence has been part of the fabric of humankind's existence, starting with Cain and Able a domestic squabble that created the first murder in history. From that time on it is believed that the blood in the soil cries out each time acts of murder are committed. The book of Psalms 72:14 states, "He shall redeem their soul from deceit and violence;

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[30] Renita Weems, Battered Love p. 118

and precious shall be their blood in His sight."[31] God knows all and sees all and for those who commit crimes will not get away with it.

So how did we get to this place of disrespect and lashing out at others, a look back in time might reveal some answers. We know that in ancient times the women's role was to tend to the house from cleaning to bearing children. They were the quintessential homemakers. She was the decision maker in the home and amongst the clan a matriarch with a high social standing within the family. In Proverbs 31 a virtuous woman is revered as more precious than rubies. This being a fact makes one wonder why women in ancient times were treated some times worse than slaves. History has shown that men have not treasured women even though the bible is explicit such as1 Peter 3:7 which reads "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; tht your prayers be not hindered."[32] This passage gives the reader quite a bit of information such as the man being stronger than the woman yet there is equality in treatment. If God designed men to be stronger then it stands to reason abuse over a woman is neither fair nor equal. Even Colossians 3:19 commands husbands to love their wives without treating them harshly. There is warning and consequences in the abusive treatment if men do not obey and history has shown that in God's wrath.

In studying domestic violence and sexual assault we must first learn that there have been some monumental highs and lows in our civilization when it comes to the treatment of women. Events in history can tell a story as it relates to domestic violence. Looking at how women were treated before the birth of Christ allows a picture of history

[31] The Holy Bible, Broadman & Holman Publishers, p. 645
[32] The Holy Bible, Broadman & Holman Publishers, p. 1250

to be revealed. Under the Laws of Chastisement in 753 B.C. there was a measurement that was put on the legal books regarding how much force could be used during a beating it was called the 'Rule of Thumb.' It meant that a husband could beat his wife with a rod or switch that was not larger than his thumb. According to Berry,

> Alabama and Massachusetts courts handed down rulings against wife abuse in 1871. An unusually enlightened Alabama judge wrote that year in Fulgham v. State, "The privilege, ancient though it may be, to beat her with a stick, to pull her hair, choke her, spit in her face, or kick her about the floor, or to inflict upon her like indignities is not now acknowledged by our law" [33]

This is quite the statement considering that it took about a dozen years after that statement for the United States actually considered it a crime to beat a wife. Although it is a great improvement since the days B.C., however there was a very long period of time between B.C. and the 18th century where women had to endure being treated as a second-class citizen. There was a glimmer of hope in 202 BC after the Punic wars where women had some freedom, however around 300 AD when the church took rule and held very patriarchal values of Jewish and Roman law women were subjected to abuse.

Male supremacy has been supported unconditionally within the Christian faith including scriptures that depict how women should behave and be respected. In Ephesians 5:22-24 express that wives should submit to their husbands as the Church submits to Christ. This scripture was taken out of context to far reaching degrees to the point that it was legal to have wives killed if they were disobedient. Take for example Constantine the Great he was the first Roman emperor who had his wife executed just a few hundred years after the death of Christ. As we learn to exegete passages we begin to understand that God was commanding us to love one another, for husbands this would

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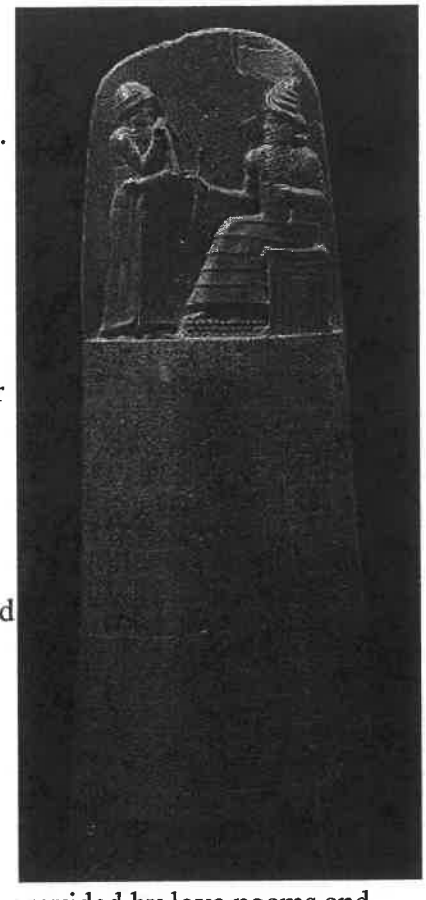
[33] Dawn Bradley Berry, The Domestic Violence Sourcebook. P.21.

ensure no harm would come to his wife because he would consider her a precious jewel. Unfortunately that was not often the case.

Hammurabi was the first king of the Babylonian Empire who was a successful military leader and administrator. He is best known for creating codes of living in Babylon. What makes this leader so important is that during his lifetime between 1795 to 1750, he is known for creating laws to protect women. There is a stone in which these laws were captured as depicted in the writings from Women in the Bible (2009)[34]

The Stone on which the laws of Hammurabi were recorded



The laws of Hammurabi, a famous lawmaker and king of Babylonia, provide insights into the lives of women in this period. There were laws to

- protect the rights of women in marriage
- protect women against rape
- define the punishment for adultery
- define the just treatment of women who were slaves
- regulate the behavior of sacred women who served in the temples
- lay down conditions for divorce, etc.

Another source of information about women and their lives was provided by love poems and lullabies of this period.

[34] Women in the Bible. The Story of Tamar Retrieved 2.15.2009 from http://www.womeninthebible.net/1.5.Tamar.htm

This very avant-garde thinking and leadership continued to be violated hundreds of years into our history. In modern day many of the bullet points addressed above have still been challenged in some states and religious beliefs.

In the Middle Ages 900-1500 A.D. the European Church sanctions the subjection of women allowing abuse to continue. However by the 1400's the church starts to ask husbands to show compassion but still allowing abuse. The question that still seems to be haunting society today is 'can a woman be raped by her husband?' This stems from an English Lord in the 1500's who claimed it to be absurd since the ceremony of marriage seemed to give him the right to have sexual relations whenever. He looked upon this as a contract to allow men to do this.

The 1800's were a period of great reform regarding the laws and the treatment of women. Massachusetts and Alabama were the first two states to make wife-beating illegal. This was a huge step considering Lord Hale's law (that it was no such thing as rape of a wife) was still being challenged in the late 1800's. Publishing and documentation is now kept and is made available for the public to read, the dirty secret of the extent of abuse is now coming out of darkness. A new ruler, a sitting Queen will make laws against abusing women.

The 1900's were a period where all around the world countries began to recognize that spousal abuse had to be curtailed and/or eliminated. Family court came on the scene, women were allowed to vote, which meant their opinions mattered. This voice would no longer be silenced. It seemed to be a period of humanness compared to a few hundred years prior. But know this period was not perfect it had some huge failings along the way. According to Safe Network (2009),

> A San Jose Superior Court Judge, Eugene Premo, dismisses murder charges against a husband accused of murdering his wife. The judge rules that the California wife-abuse law discriminates on the basis of sex by only making mention of husbands, and is unconstitutional.[35]

The women's movement of the 70's brought into focus the problem of domestic violence in our society. Until 1974 there were no shelters for women and children to go to for safety. This long history of violence was like a vicious circle for those who went to the church for help. They were sent back home to work on their marriage, their attitudes and to pray many sent home to their death.

A tremendous amount of research has been done as to why women in particular have been victims of domestic violence more so than men. The results have concluded that it is about power and control. Those who batter are constantly seeking power and control over someone else and can manifest in more than just physical abuse.

Lots of organized groups with the concern for victims started to spring up and agencies were born. Even Nebraska finally had to let go of the concept is it marital rape or just rate and declare that it is a crime to do so.

Like many countries in the 80's South Africa had little support when it came to protecting its citizens from domestic violence. Victims had no recourse because records were not kept on these sorts of crimes that is until the 80's. Something had to be done to expose this epidemic. According to Summers (2002) "An organization called People Opposing Woman Abuse (POWA) took the initiative. POWA was started in 1979 by a group of volunteers with a pager and a reference list". Summers goes on to say "POWA's aim is to assist woman traumatized by rape; emotional, physical, and financial abuse; as

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[35] SafeNetwork: California's Domestic Violence Resource, Herstory of Domestic Violence. (accessed March 6, 2009).

well as sexual harassment and other forms of gender-specific violence".[36] This was an essential step towards uncovering a problem that ran deep within the roots of this country.

Police response strategies have varied greatly over the years, according to Gosselin "In the past, police did not have the power to arrest a domestic offender for crimes committed in the abuser's home."[37] Although the abuse between couples can occur any place research has shown that the abuse usually occurs in the home and for police not to have been able to arrest the abuser in their home is ridiculous. Many changes have occurred regarding how police officers respond to a domestic call. Police protocol changed and arrest (of only one of the parties) became "the preferred response" to Domestic Violence calls. This is to say officers could no longer warn the abuser or threaten to make an arrest, by the 90's many police departments made it mandatory to bring someone down to the station.

Bringing a partner down to the station was a good change however it wasn't nearly as strict as the courts. They held stricter enforcement of the law by giving defendants 6-month jail sentences for first time offenses. Of course this could also depend on the judge that the case came before but the good news is that domestic violence was finally being taken more seriously.

According to the United States Department of Justice, "In recognition of the severity of the crimes associated with domestic violence, sexual assault, and stalking,

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[36] Summers, Randal, and Allan M. Hoffman. Domestic Violence a Global View, (Westport, Connecticut: Greenwood Press, 2002.), 127

[37] Gosselin, Denise Kindschi, Heavy Hands: An introduction to the crimes of family violence, (Saddle River, New Jersey: Prentice Hall, 2003.), 279

Congress passed the Violence Against Women Act of 1994 (VAWA 1994) as part of the Violent Crime Control and Law Enforcement Act of 1994." [38]

The 90's were also a very busy time as statistics showed women being murdered and trends that the number one causes of injuries were from domestic abuse. These numbers continued to grow and various states tried to implement their own measures to help victims. California for example imposed an additional $4 assessment to marriage license with proceeds going to domestic violence prevention. New terminology became more frequent such as date rape and stalking so much that laws were entered to manage batterers. Probably one of the most notable cases was the Brown vs. Simpson where legendary football icon O.J. Simpson was tried in a criminal court of law but yet found innocent of murdering his wife in civil court. He was ordered to pay more than $30 million dollars to the families of Ron Goldman and Nicole Brown-Simpson. This high profile case helped to shed more light on relationships that weren't just of the disenfranchised but it proved that domestic violence could happen amongst the rich and famous. Domestic Violence was so prevalent that it needed its own month October for awareness.

As we reached the 21st century more bills were passed, more are educated and yet more shelters built, more awareness programs were delivered, and victims still die at the hands of their oppressor. This just means that there is still a lot of work to be done. From synagogues to churches modern day clergy still allow barriers within their denominations to oppress women and victims. Although various religious organizations have established

[38] United States Department of Justice (2009) http://www.ovw.usdoj.gov/ovw-fs.htm#fs-act, (accessed 2.12.09).

belief systems regarding domestic violence and most do not condone the use of violence it continues to perpetuate.

For example a male dominated religious culture such as Islam and their definition of domestic violence. Found on the web site of the Faith Trust Institute (2005),

> In Islam, domestic violence is regarded as oppression. The Qur'an identifies the categories of domestic oppression as aggression, wrongdoing, harsh treatment and inflicting harm or injury. Actions that fall into any of these categories are in violation of the Islamic values of justice, equality, freedom, mercy and forgiveness.[39]

Christianity and Islam the two of the largest world religions that could have the greatest impact of incorporating inclusive beliefs and practices about women still have barriers. Organizations of this size could really make a difference in society if they would put into practice some of the preaching of Paul. Although it is written that violence is contrary to Islamic values, the women very rarely report abuse although it exists. Just as other closely knitted cultural communities they prefer to keep the abuse private.

We are all connected and the book of Genesis 42:21 illustrates this point,

> "And they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." [40]

How long can we ignore those caught up in domestic violence abuse and being an abuser? Have we as a society not turned our faces towards this epidemic that is eroding our family? This writer believes the answer is yes to a greater part. We send the batterers to anger management classes as a 'cure all' when it is more than anger the reasons why people batter. According to Berry (2000)

> Richard J. Gelles, director of the family violence program at the University of Rhode Island, has studied and written extensively on the

[39] Faith Trust Institute (2005). www.faithtrustinstitute.org (accessed February 24, 2009).
[40] The Holy Bible, Broadman & Holman Publishers, p. 67

issues surrounding domestic violence. In an analysis entitled "Men who batter: the Risk Markers," released in 1994, he and his colleagues identified eleven risk factors for future abuse in the home.

1. Previous involvement in domestic violence.
2. The man is unemployed.
3. The man uses illegal drugs at least once a year.
4. The man and woman are from different religious backgrounds
5. The man saw his father hit his mother.
6. The couple cohabits but is not married.
7. The man has a blue-collar occupation, if employed.
8. The man did not graduate from high school.
9. The man is between eighteen and thirty years old.
10. Either person uses severe violence towards the children in the home.
11. Income is below the poverty level.[41]

The church has the opportunity to make a difference in the lives of the batterers and the victims. Since Black women are the dominant culture within the Black church one might ask why is there still barriers to eradicating domestic violence. Author Patricia Hill Collins writes from a quote from Jacquelyn Grant that reads:

> Grant asserts, it is often said that women are the 'backbone' of the church. On the surface, this may appear to be a compliment... It has become apparent to me that most of the ministers who use this term are referring to their location rather than their function. What they really mean is that women are in the background and should be kept there."[42]

With this kind of thinking the Black church may never take women seriously enough to do something. Images in the media contribute to how men have been given license so to speak to objectify women. Many women fail to see how media is a sexist depiction about them and do not protest when they see or hear a popular artist demean them. This vicious cycle continues to oppress and create victims and if for no other

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[41] Dawn Bradley Berry, The Domestic Violence Sourcebook. p 31

[42] Collins, Patricia Hill. Black Feminist Thought, (Routledge, 2000) 87

reason this is enough to inspire the church to take a stand against sexual assault and domestic violence. According to Segovia, "Much of the argument in sections of 2 Corinthian consists mainly of Paul's self-defense of his ministry. He makes frequent appeals to his weakness and suffering."[43] Women who have been abused and healed also can make appeals to the church to allow them to help others in the congregation. Being able to give back can help to break down a barrier or create a new process one this writer hopes they will take advantage.

Biblical

***"Who comforts us in** all our affliction so that we may be able to comfort those who are in **any affliction with** the comfort with which we ourselves are comforted by God." John 14:16 NASB*

The bible has many passages that speak against the issue of violence and God's attitude towards those who repeatedly use violence. Women being mostly the victims we can look at the book of John to learn something interesting. According to author Robert J. Karris

> First, John's Gospel is unique in the amount of space he gives to and in the stories he tells about women in his Gospel. This fact prompts our authors to ask what in his community situation, theology, and cultural setting led the Fourth Evangelist to give such special roles to women in his Gospel.[44]

Women are the largest population to attend church and abuse is running rampant in their lives; it stands to reason why programs are needed to help women with this issue. How we can help our ailing sisters is found in the John 14:16, this passage is about being a comforter and an advocate. John recognized that Jesus is intending to send help in his physical absence, and women who are victims surely are in need of this help.

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[43] Segovia, Fernando F. and R.S. Sugirtharajab. A Postcolonial Commentary on the New Testament Writings. 239

[44] Karris, Richard J. Jesus and the Marginalized in John's Gospel. The Liturgical Press, p. 74

The author of this paper is concerned about the faith community specifically the church and how it is prepared to address domestic violence especially when it affects its members. Author Sandra Schneiders' book entitled 'Written That You May Believe' gives her perspective on how Jesus relates to the community.

> The intensely personal character of Jesus' relation to his disciples in the Fourth Gospel has led some commentators to talk of this Gospel as 'individualistic.' In fact, this Gospel has some of the strongest language in the New Testament about love of one another in the Christian community. Here we find Jesus' own sign of Christian identity: 'By this everyone will know that you are my disciples, if you have love for one another' (13:35).[45]

Building a community within the church to show love when someone is in crisis would be exactly as Christ would hope. This would be an opportunity for Christians to become part of the community should a visitor come to the church for that reason. Many have come only to find that there is not a process in place for such help.

How can a Christian community be built without the love of Christ authors Malina and Rohrbaugh first explains Jesus' response to his relationship with the Father, then they expound on how the disciples fit into this relationship

> 14:15-21 The second part of Jesus' response is that he is in the Father, the disciples are in him, and he is in them as well. The close interpersonal relationship between God and Jesus includes the disciples This second part of the response begins with the mention of love. ....Thanks to Jesus' prayer, the Father will send another Advocate, the Truthful Spirit (literally the 'Spirit of Truth,' as opposed to a lying spirit). The word translated 'Advocate is transliterated from the Greek parakletos, as Paraclete.[46]

This Greek terminology of Paraclete can also be seen as comforter someone who will be there to help. Believing that Christ is in us we are assured help is nearby also in those who reach out to help others. This continues to perpetuate the idea of community.

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[45]Schneiders, Sandra M. Written That You May Believe. Encountering Jesus in the Fourth Gospel. P.60

[46] Malina, Bruce J. and Richard Rohrbaugh, Social-Science Commentary on the Gospel of John p. 230.

A look at the term Paraclete is fascinating especially as editor Fiorenza explains. She discusses that the most important consequence of Jesus' departure will be an advocate on his behalf. A Paraclete she goes on to state that John 14:26 defines this term. "The Paraclete is the Holy Spirit (14:26), or the spirit of truth (15:26), who will testify on Jesus' behalf and prove the world wrong about sin, righteousness and judgment (16:7-11)." Fiorenza sums this up as "a necessary part of the divine plan for the salvation of humankind"[47].

In the book entitled 'The Gospel of John' by Barclay provides another way of defining Paraclete using the Greek and Latin descriptors. Reviewing the Latin term he writes

> Comforter was once a perfectly good translation. It actually goes back to Wicliffe, the first person to use it. But in his day it meant much more than it means now. The word comes from the Latin fortis which means brave; and a comforter was someone who enabled some dispirited creature to be brave.[48]

At some time in our lives we may become this so called dispirited creature needing help beyond what we can give ourselves. This passage goes on to describe that with the grace of God we are able to deal with situations of life because without the Holy Spirit we might well be defeated. Whether Greek or Latin terminology is used what God desires for us is nothing but the best.

Dr. J. Massyngbaerde Ford noted author who also was a professor of New Testament Studies at the University of Notre Dame in Indiana, provides and interesting description of the promises of the spirit as it relates to the Paraclete. She writes

> The first Paraclete saying, John 14:16-17 speaks of the Spirit as immanent in the community. The Paraclete comes as counselor (one of the meanings of Paraclete) to lead the disciples into all truth and to dwell in them. This

[47] Fiorenza, Elisabeth Schussler. Searching the Scriptures Volume Two: A Feminist Commentary p.586
[48] William Barclay. The Gospel of John, Volume 2, Chapters 8 to 21. P. 167

> close concept of wisdom in the sapiential literature, where wisdom as counselor/teacher/friend leads her disciples to truth.[49]

Speaking to clergy, laypersons and members who are female, this passage may resonate with them using the terminology in feminine prose. Authors that this writer has researched have described the term Paraclete without using a female gender descriptive. Perhaps the author chose to describe this term in a manner that would include women. Dr. Ford's book entitled 'Redeemer Friend and Mother' perhaps seeks to grab the attention of those who would prefer to see more feminine references to God where applicable. She continues to describe this Spirit as

> The Paraclete is a mutual gift from both Jesus and the Father (14:16, 15:26; 16:7b). She, like the Logos, is an ekstasis from the Father (v.26). The Father sends the Paraclete in the name or character of the Son (14:26), and this Paraclete will reveal full knowledge of Jesus' teaching to the disciples (cf.1613). She will also come as judge (16:8-11). [50]

Referring to God again in an effeminate manner is something the author does throughout. However, the act of what the Paraclete is to do is still the same. A counselor, a friend someone to be there for others, this is essential for those seeking to be helpful to those in need.

Many people who read the bible have taken a text out of context and fit it for their personal benefit or used to support their platform. To improperly exegete scripture can be dangerous. To do it intentionally can cause damage. Not to imply the author Ford is doing that, this is just an example to illustrate how one can grab attention or to merely express her point. As you look at the next quote from Pelikan and Poellot, they articulate how God can be both God and human. Note the male reference is somewhat contrary to Ford's philosophy.

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[49] Ford, J. Ford, J. Massyngbaerde. Redeemer Friend and Mother, Salvation in Antiquity and in the Gospel of John. P. 157

[50] Ibid p.157

> But the rule is: You must look at the entire text, inclusive of the words that follow and those that precede. Then you will find that Christ speaks both as God and as man; then this will be powerful evidence, as we teach and believe, that Christ is both true man and true God.[51]

Why is this important to note, it aligns with one of the promises that God will send a comforter who will also be himself. The authors don't use any terminology to elude that any help God sends will be female. In fact they explain what a comforter is and that the intention is not to make us fear. Pelikan and Poellot go on to state

> Therefore we must learn to know and believe in the Holy Spirit and as Christ depicts and describes Him, namely, that He is not a Spirit of anger and terror but a Spirit of grace and consolation, and that the entire Deity reflects sheer comfort. The Father wants to comfort, for it is He who grants the Holy Spirit; the Son likewise, for He prays for this; and the Holy Spirit Himself is to be the Comforter.[52]

The intent as written is for those who've lived in terror or fear no longer need to feel oppressed. This help is to fortify against fear and for them to know that when Christ died He did not leave us completely. Turning to another scholar who sees Jesus as a counselor, D. Moody Smith writes:

> The return of Jesus is also described with reference to his own resurrection (14:19-20; 16:16-24), of which again he speaks in a veiled or enigmatic way, and the coming of the Holy Spirit or Paraclete (14:15-17,25-26; 16:12-15). 'I will give you another Counselor' (NRSV: "Advocate"), says Jesus (14:16), implying that he himself is the first (cf. I John 2:1).[53]

Here we clearly see author Smith's position as he writes from John's perspective. There is no terminology that the Counselor would be female holding fast to Jesus' claim of being the first Counselor. Believing this to be true then are we not in Christ who gives us the ability to comfort and counsel others? We must sense that we are called to a higher

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[51] Pelikan, Jaroslav and Daniel E. Poellot. Luther's Works, Volume 24 Sermons on the Gospel of St. John. P.104

[52] Ibid, P.111

[53] Smith, D. Moody, The Theology of the Gospel of John. P.41

purpose not stumbling over terminology that creates controversy but rather looking at what we are called to do to help others.

A different commentary by Keener supports John 14:16 by explaining other passages regarding Jesus' role as comforter, he says:

> Because the Spirit continues Jesus' role as advocate, we can look to earlier passages in the Fourth Gospel that exemplify Jesus' advocacy in ways the Johannine community can expect to continue in their own day. Toward the end of John 9 and through the first paragraphs of John 10, Jesus acts as an advocate: he defends the formerly blind man, representing the true sheep of Israel, and in doing prosecutes his persecutors who claim to see (9:40-41), showing them to be thieves and robbers.[54]

What a stunning commentary it parallels with modern day Christians acting in the role of advocate, similar in helping those find their way like the blind man regained his sight. Uncovering the violence and showing the ugly truth about domestic abuse is like persecuting the act which too can be looked upon as a thief. When someone's life or lifestyle is being threatened, having someone to look towards Christ's model as advocate is powerful. Lives have been stolen hearts broken and victims without the love of Christ can perish.

Much like Paul when he addressed the church of Corinth he wanted them to see the goodness of Christ's teachings. We learn about the history of his communication and visits to Corinth and how he teaches them about being a comfort to others who suffer. As found in 2 Corinthians 1:4, "Who comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God." NASB[55] The term comfort is used in this short yet powerful passage

[54] Keener, Craig S. The Gospel of John, A Commentary, Volume II. P 137
[55] New American Standard Bible.

four times. To gain a clearer understanding of this word we turn to The Interpreter's Bible that reads:

> Comfort is a word which modern speech has lost much of its N.T. meaning. It suggests to us a kind of sedative, a palliative for pain of body or mind. But the comfort of God is no narcotic. The word 'comforter' applied to the Holy Spirit really means 'strengthener' (John 14:16). It has the same root as 'fortify.' We comfort a sufferer when we give him courage to bear his pain or face his misfortune. Comfort is what sets him on his feet.[56]

This interpretation begins to scratch the surface regarding comforting others and what it means to provide it. It is our ability and the strength of God that allows us to bear pain for others yet allowing the pain to be so strong that it can overtake the person helping. This shows that when we are an open vessel to God we are enabled to do mighty works especially helping someone to get their life together. Author Paul Barnett provides a description of where the source of all comfort derives. He writes,

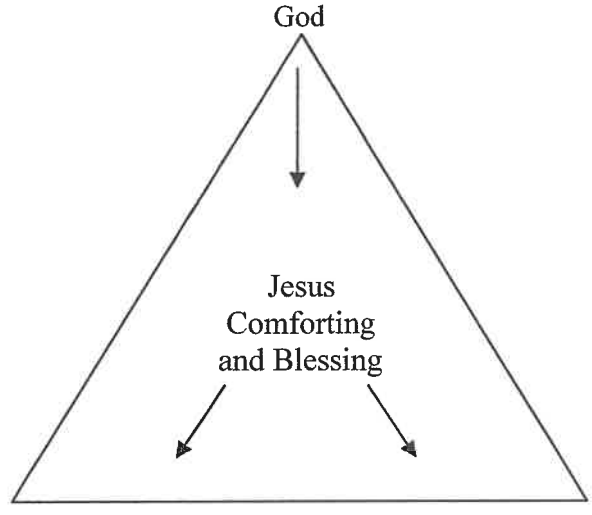
> 'The God of all comfort,' like the 'Father of mercies,' originates in traditional synagogue piety: 'May the Lord of consolations comfort you. Blessed be he, who comforts the mourners.' Such a view of God arises from many references in the Psalms. Paul's insertion of the adjective 'all'-implying 'every kind of' or 'immeasurable'-intensifies the believers' devotion to the God who is now revealed as Father.
>
> This 'God, even the Father of Chris,' is the divine source from whom flow down his 'compassion and all comfort.' Such a conceptual model-which rests on the notion of the Father as source and the Lord Jesus Christ as channel-is found elsewhere in Paul's writings.[57]

Like water that has flowed from top of a mountain into a river below God is our source as we work to provide comfort to those in need when they reach towards the church for help. Barnett mentions a vertical model that Paul speaks of with God at the top as we are supplied with downward flow of blessings of compassion. The writer of this paper envisions it as God being the water on the mountaintop and Jesus Christ being

[56] The Interpreter's Bible Vol. X., 280
[57] Barnett, Paul The Second Epistle to the Corinthians, 71

poured out like waters of comfort and blessings to the children of God who are wading in the river at the base of the mountain to receive. There is no exclusion of either Jesus or God nor having Jesus stand next to the Father but below God as the comforter to all. See diagram 1.

Diagram 1



Guy Nave from Brian K. Blount's book has a slightly different perspective on Paul's letters yet using the same scripture. He describes that suffering is for a purpose resulting in greater well being if it is endured. Nave uses hardship and misfortune to illustrate his point of people oppressed rather than emphasizing comforting. His position regarding 2 Corinthians 1:4 is about being able to endure because of divine intervention and uses African American celebrated people such as Harriet Tubman, and Martin Luther King, Jr. as examples of endurance to achieve liberation and a better life. In Blount's book Nave gives a synopsis of 1:3-11 passage as

> Paul discusses 'suffering' (pathema) that results from 'affliction (thlipsis). The Greek term thlipsis is often used to refer to misfortune, hardship, persecution, and the experience of oppression. While Paul assures his audience that God is a God of mercy who consoles all those experiencing misfortune, oppression, and persecution, by using Jesus as an example Paul emphasizes suffering endured for the sake of

> securing the liberation, empowerment, and well being of the poor and oppressed.[58]

It is the hope in Jesus that African Americans have to be able to work through their issues. As a counselor, clergy, or layperson knowing this perspective, can help when approached by someone who is going through a rough time. Understanding the psyche, expectation and the culture is key to be effective in the Black community.

Our challenge as Christians will be to allow the Holy Spirit to guide us and to work through us as we try to provide hope and help. Truly helping them to stand in the face of adversity. It is the belief of this writer that the church has accountability and responsibility to society and it is from this premise this paper is written.

Accountability and Responsibility of the Church

Religious teaching and affiliation have a profound effect on how women are treated and regarded in their homes. Values and attitudes are formed by the doctrines of these teachings, which seem to hold great respect and yet inspire much debate.

So where do we look for accountability when it comes to religion? From a Christian perspective it is the church's responsibility to help victims and hold abusers accountable. If we are to be followers of Christ the church and everyone who proclaims to be a Christian has a responsibility to help one another. We are told to be obedient in helping someone who is in pain or has problems, and that we are to bear up their burdens.

Another great responsibility of Christians is that when someone is poor and needy we are to step up to help. We are to help in more than financially, we should step in when someone who has hard time in life may too be weak to plead for themselves. Some domestic violence and/or sexual assault survivors can attest that they cannot see their way

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[58] Brian K. Blount, 309

out of a harmful relationship because the devil has them bound. They may become poor in spirit, faith and will need the church to help them to find their way to safety and freedom. This help may come in the form of prayer, financial support or just being a place of refuge. Even those who have not been affected directly by domestic violence can be helpful by not passing unfair judgment on the victim as the book of Proverbs teaches.

Hold Abusers Accountable

The church has a responsibility to forgive sinners and yet when it comes to domestic violence the church must also hold the abuser accountable for their actions. This is a courageous walk if the church teaches to love our enemies and turn the other cheek. The church today like the church of old is still accountable to reach out to Brothers and Sisters who are sinners. There is a difference between the church of today and the teaching from the Old Testament and that is to remember that we are filled with the goodness of God and that we admonish each other as it warrants. The Church of old had its elder, church leaders to be a bit harsh in teaching the kinds of consequences that could await sinners.

Uncompromising words to an abuser to warn them that they were required to change their behavior. There are strong passages such as in Thessalonians that give direction on how to deal with the wicked and to help those who are not as strong. Do these passages mean we are given the right to condemn others? No this is a two-step process if it is done right. That is to warn and even confront the sinner as to their behavior but we are not to judge with self-righteous indignation. Since no one is perfect we are to condemn the actions of our brothers and sisters. It is hard to think of someone as a sister or brother especially when they have done something so heinous. It is hard to

imagine ever forgiving them or even trying to help them. We are all children of God who fall short of the glory in need of forgiveness and a new opportunity to change.

Those who suffer at the hands of the oppressor have been given an encouraging word from the Lord. The captives will eventually be set free if they trust that it will be the Lord who will deliver. However trust is not always easy especially when we allow our flesh to dictate how we react to circumstances while in the midst of tribulation. Take the example of Peter in the boat when the storm came. He had to have had enough faith to trust in God and not what he could see when his greatest moment test of trust came. Peter could not imagine walking on water because he understood the laws of this earth. Having a clearer understanding about our faith and how to trust can be daunting. There is confusion surrounding the interpretation of the Qur'an, Torah, and Bible when it comes to male and female relationships. Misinterpretation can be life or death to victims of domestic violence depending upon how the word of God is understood.

Theological

Where is God?

Where is God in all this? Is God watching, doesn't God know what is happening Christian victims might ask. God sits high, looks low and answers prayers. What does God do to those who oppress others? Shouldn't they feel the pain as the victim? Author Emilio Nunez gives his opinion by stating

> Nonviolence and love. It is obvious that Jesus never appealed to violence in order to promote His kingdom. He did not show His love to enemies by fighting them, as some claim should be done today in the name of liberation.[59]

Christ is all about love and forgiveness. He didn't have to use violence to build his kingdom but demonstrates that we are to love our enemies. This is not to say that one

[59] Nunez C., Emilio A. Liberation Theology, p.228

has to put themselves in harm's way to do this. Fighting them is also not suggested. Nunez goes on to state

> It should be made clear that to reject violence does not mean to oppose active non-violence, the attitude that does not want to keep a guilty silence in the face of injustice or close its eyes to causes of injustice at the national and international levels.[60]

This is well intentioned statement that helps to bring a bit more clarity to loving our enemies as we are commanded and yet it keeps us from feeling more victimized. We are not to hold our opinions or walk away from injustice; there are other means of 'fighting' back. Christians especially will be caught in a position where they will have to make a decision to be violent towards the oppressor or find another means of receiving justice.

It is the faith institutions especially the church that must stand strong in the face of adversity and is the pillar of strength in the community. In the book of Psalms 18:48, proof that God hears us is described as, "He delivereth me from mine enemies: yea thou liftest me up above those that rise against me: thou has delivered me from the violent man." [61]These words provide hope to the afflicted that have fallen at the hands of their husbands. A violent man is described in this passage as one who has metaphorically risen over their victim. When one thinks of this physically it positions the violent man towering over them. This will call for a bigger entity to save them and they call on God. As this scripture reads, it provides hope and during times when we are in a position when prayers can be heard from the depths of the heart of those who pray. Black Theologian James Cone says he offers words of advice to white, black, and other middle-class Christians with his point regarding Jesus and deliverance

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[60] Ibid,p.229
[61] Thomas Nelson, The Holy Bible, p.744

> As we struggle against the 'principalities and powers,' let us remember that we do not struggle alone. The God of Abraham and Sarah, of Moses and Ruth, of Jesus and Mary is present with us. It is God's presence with the poor that empowers them with courage and strength to fight for freedom even though the odds against them are great.[62]

Cone uses the word 'poor' perhaps not exclusively regarding finances but poor in spirit, a place that does not offer the oppressed freedom. The writer of this paper can relate as one who was once poor not just in the financial sense but poor spirit as a victim of domestic violence. It is was at this time when the presence of God comes as a deliverer with the strength that only the Holy Spirit can give to endure the hardships. It is comforting to know that we do not struggle alone, however it is important that those who are in situations of depression due to violence know this. Cone goes on to state

> In the black community, God and Jesus stand for that reality of a divine presence of who sustains the people in their struggle and gives them courage and strength to fight back. Divine presence in the struggle, however, is not a replacement for human initiative. Rather, God empowers the poor so they will know that their fight is not in vain.[63]

This is a powerful way of looking at hope at a time when that may be all that is left, after the integrity and self-esteem have been taken it is this Divine presence that gives the encouragement for the human spirit to kick in. At a crucial time when victims may feel hopeless even this presence can infuse a renewed sense of hope.

As believers we seek a higher source to turn to when we are in trouble. Many call on God in times of trouble and wonder where God was during their troubled time. To make sense of a tragic situation, victims will turn to the church. According to Piasecki (2006)

> Practically speaking, Garcia said, for women of faith, the church is often times the first place she turns for advice. "Women turn to religion and their church when they need help. They ask why God allows this to happen to them." In light of U.S. Department of Justice

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[62] Cone, James H. Speaking the Truth, Ecumenism, Liberation, and Black Theology. P 77
[63] Cone, James H. Speaking the Truth, Ecumenism, Liberation, and Black Theology p78

> statistics published in 2005, which indicates that 3.5 million violent crimes were reported to have been committed within the family in the United States between 1998-2002 along with the thousands of unreported violations, Garcia said the church is compelled to defend victims.[64] Retrieved 2.2009.

If the church is going to become a refuge for battered women then the clergy must be trained to know what to say. Just because a pastor has majored in psychology doesn't mean she/he will make an effective domestic violence counselor. The same applies for any laity who is recommended as a resource. If the victim desires to talk to someone, they should be equipped to address the issues. What kind of support person should counsel so as to not mislead the victim? According to Brown, Dudau and McKeon (1997):

> If you go to a clergyperson for counseling, interview him before you discuss your circumstances. Ask about their counseling experience. Has he taken courses in psychology at a college or university? Does he believe that psychological principles can be combined with biblical principles? [65]

These questions are key to think about because what is being told to victims can for some be a matter of life or death. Women have turned to their church or place of worship only to be sent back to work on the marriage. Being counseled by someone without education and or experience in domestic violence can be dangerous. Dr. Marsha Foster-Boyd writes in her piece entitled 'Theological Implications of Womanist Care' the importance of understanding African-American women if one is to counsel them, she says, "If pastoral counselors and pastoral caregivers are to be effective in ministering to African-American women, the history of our sisters must be taken seriously in order to

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[64] Piasecki, Ann (October, 2006) Domestic violence dirty little secret for Catholic Church, priest says. Catholic Online. www.catholic.org/diocese/diocese_story.php?id=21516 (accessed February 24, 2009).

[65] Brown, Lou, Francois Dubau, and Merritt McKeon. Stop Domestic Violence: An Action plan for Saving Lives. (St. Martin's Griffin, New York 1997), 90.

encounter their stories."[66] This history is important to put them on the path to healing and having the ability to interpret scripture for Christian African-American women is a plus. Boyd goes on to say

> From the perspective of WomanistCare then, it is clear that if the African-American woman sees her own history and experience reflected in the interpretation of the scriptures, her sense of self-worth and self-esteem will be enhanced and she will feel a strong sense of empowerment.[67]

The writer of this paper is proud to be affiliated with the Presbyterian religious organization that takes the issue of domestic violence as a serious erosion of families and human life. Presbyterian theology according to the website www.pcusa.org reads:

> Some of the principals articulated by John Calvin remain at the core of Presbyterian beliefs. Among these is sovereignty of God, authority of the scripture, justification of by grace through faith and the priesthood of all believers. What they mean is that God is supreme authority throughout the universe. Our knowledge of God and God's purpose for humanity comes from the Bible, particularly what is revealed in the New Testament throughout the life of Jesus Christ. Our salvation (justification) through Jesus is God's generous gift to us and not a result of our own accomplishments. It is everyone's job –ministers and lay people alike-to share this Good News to the whole world. That is also why the Presbyterian Church is governed at all levels by a combination of clergy and laity, men and women alike.[68]

Since Presbyterians believe that God is supreme and his word is the revelation for how we are to live they walk the talk when it comes to developing a domestic violence ministry. There is no discrimination when it pertains to the gender of clergy and this can be very important for women who may need to explain intimate issues that occurred during a violent attack to another woman.

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[66] Hollies, Linda H. and Marsha Foster-Boyd. Womanistcare: How to Tend the Souls of Women, volume 1. P 48.
[67] Marsha Foster-Boyd. Womanistcare: How to Tend the Souls of Women, volume 1ed. Linda H. Hollies, p. 50
[68] Presbytery USA www.pcusa.org

We question why the victim remains in the relationship without having programs in place to help if escape is their desire. Nevertheless whether it is the batterer or victim, society and the church are definitely involved and it has remained since the existence of humankind.

With all this violence what has the church contributed and what have we been commissioned? According to Acts 20:28 "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be Shepherds of the church of God, which he bought with his own blood." NASB [69] This is fertile ground for clergy of all faiths to take a stand and do something to make a positive difference in eradicating this disease that strikes one out of four women.

It is this writer's belief that the church she attends as well as thousands of other churches throughout the U.S. could do more to help move the needle to eradicate domestic violence. This belief is that because it isn't in the forefront of issues we, yes Christians, have become numb to the DV stories that we hear in the media.

The greater church needs prayer. One can sit on the pew, look around and know that one in three women has been abused. Perhaps it is pride in the Black church that we don't speak of these things, just as it could be an embarrassment for the financially well to do to share their experiences openly. This is a missed opportunity for the church to preach the gospel of love and compassion modeling how we should treat one another.

In looking for a comprehensive approach to domestic violence authors Ochoa and Ige have come up with several very important areas including having the faith-based organizations become involved. According to Ochoa and Ige they have outlined the following

[69] New American Standard Bible

- Engage faith leaders in training and education related to domestic violence.
- Use sermons to address domestic violence as a sin against "God's sacred vessel."
- Incorporate domestic violence as a concern in interfaith organizational contexts.
- Take action to close the gulf between congregational sufferers of domestic violence and counseling and other services.
- Establish the churches and mosques as safe places for women to seek or be connected to services.[70]

To provide more actions however the writer felt that these points really can get to the heart of what a faith-based organization can do. The writer is 100% in agreement with the first bullet, which is to educate the leaders in the church. Without knowledge we perish so as to paraphrase a bible verse and it is true. We the faith community have not done all we can do. In fact, it has only touched the tip of the iceberg in its role to protect. We know there are at least 52 Sundays annually that allow at least one opportunity to preach and teach parishioners about sexual assault and domestic violence. The writer challenges anyone reading this to think back on the number of times they have actually heard a sermon dedicated to eradicating domestic violence, or at least teach about how it is a sin to abuse your spouse.

Incorporating domestic violence as a concern, will have to take a path of creativity especially when it comes to older established churches with processes in place. Being creative by writing doctrines to support violence free homes and not tolerate it. Ensure that leaders of the church are educated and support violence free behavior at home.

If Churches should just realize they could be the resource center or partner with counseling services. Depending on how impassioned the pastor and church leaders are a

[70] Ochoa, Maria and Barbara Ige. Shout Out: Women of color respond to violence, (Emeryville, CA: Seal Press 2007), 19.

resource center can be created using the congregation. The church could also be a conduit between an agency and the parishioner in need of services. If counseling is not desired the church can be established as a safe haven.

Considering the make-up of the congregation any services or counseling that is offered must address the cultural differences. These differences include the feminist perspectives that are still oppressed in the fight for equality, respect and the needs of women. Author Beverly Harrison writes in Miriam Winter's book entitled 'Defecting in Place the following

> I have seen numerous gifted and caring women move outside Christianity altogether; convinced that the death-dealing fearfulness that characterizes what is here termed 'mainline' Christianity makes it impossible for these churches to participate in shaping the sort of spiritual revolution required for our violence-drenched world.[71]

This statement is troubling when women decide to leave Christianity in search of what they should be able to find within the faith. I agree with Harrison the author.

Having the Church get in the way of healing and uplifting will only make matters worse if the Church does not take violence of any kind seriously. We can no longer sweep this under the rug and hope it will go away. We need to reach out to all cultures affected by violence, if we are to practice Christianity in the true sense in which it was founded.

Although domestic violence and sexual assault cross all socio-economic and gender barriers there is a significant cultural difference with black women. According to the Institute on Domestic Violence in the African American Community (IDVVAC), domestic violence experience is expressed in the form of some startling questions

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[71] Winter, Miriam T. Harrison, Beverly. Defecting in Place Women Claiming Responsibility for Their Own Spiritual Lives. p.228.

> Did you know that African-American women experience intimate partner violence at rates 35% higher than their White counterparts and 2.5 times the rate of men and other races? Are you aware that approximately 29.1% of African-American females experience intimate partner violence – rape, physical assault, or stalking – in their lifetime? Have you heard that intimate partner homicide is the leading cause of death for African-American women ages 15 to 45? [72]

With statistics such as these counseling and especially pastoral counseling is essential for these women. Although black females are found to have a strong religious base they also see the faith communities as one that holds the opinions of the Old Testament where women are the property of men. With good reason as many pastors still seem to believe that working on the marriage and prayer is the answer. According to the writer Venita Kelley in Ocha's book chapter one she writes of an interesting internal struggle of African American women,

> An emotional/psychological dichotomy often exists in the mind of the woman, where the abuser is both good and evil, but where the good is enough to redeem his abusive behavior, even after exiting the relationship: 'I know all in all he is a good guy, but he'll never change.' (This finding would be related to sexist and racist conditioning for African American women in the United States, where African American women have had to settle for 'a little bit of good' because of the 'bad' is so often a part of their societal positioning. Being involved with a man, then, who is able to exhibit good or endearing traits alongside or out of context the abuse he delivers would be a noteworthy part of an African American woman's daily reality. Again the historical context of this kind of 'splitting' of consciousness can be well inferred. In addition, the African-based cultural philosophy of 'nothing in itself is bad; it's done with a 'thing' that makes it or the doer bad' can be seen at work/odds with the woman's experience of abuse.)[73]

Understanding the psychological make-up of the African American women is essential if they are to be counseled and helped. These women have traditionally been head of the house taking charge of the finances, their children, themselves and sometimes

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[72] Institute on Domestic Violence in the African American Community (2004). Intimate Partner Violence & African American Women. http://www.dvinstitute.org (accessed October 14, 2009).

[73] Ocha, 20

supporting her spouse. With this 'in-charge' lifestyle whenever there is an issue she tries to resolve it rather than trusting established institutions. For example should she find herself abused and needing help the local police would not be her first line of defense because of the negative tumultuous history between African Americans and law enforcement. Black women have seen what officers have done to the black male and there is a deep level of distrust when it comes to protection. Unfortunately black women have been caught between the disparities of black patriarchy, sexism and racism. When forced to choose a side, black women might choose to stand behind the black male because they understood the issues black men encounter. According to James Cone black women suffered the brunt of this anxiety through violence he writes:

> For many black men, freedom meant the assertion of their manhood, which they identified as violence against the white man with guns, rape of white woman, and unlimited physical and mental brutality against the black woman. Insomuch as black women were the most accessible and least capable of defending themselves, black men often made black women victims of displaced anger, doing to their sisters what they really wanted to do to white society.[74]

This by no means a free pass for black males to abuse women, specifically black women. It just gives a perspective of understanding as to why some men may batter. Both are victims which can lead to hurting others. It is true that hurting people hurt others and sometimes themselves when they chose to stay in an unhealthy situation.

How should black women be helped when they have been abused? This is a great question to ponder, since they are viewed as resilient because of their leadership lifestyle in the home. This is a double-edged sword since victims of domestic violence must realize they need help before they actually commit to taking action. This independence may be perceived as self-weakness causing them to not ask for help. Make no mistake,

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[74] Cone, James H. For My People Black Theology and the Black Church. p.128

domestic violence is no respecter of persons and has the face of families. This challenges the responsibilities of the church. Black women are a great resource in helping black women since they may have experienced racism, sexism and perhaps violence. However the church, the place that would seem most likely to accept women for whom God made them to be gives the most challenge. According to Cone, "The invisibility of black women in both black and feminist theologies is striking."[75] There are some denominations that continue to disrespect women by remaining sexist in their views on women ministers. This is most unfortunate since statistics show that women are the largest population in attendance at church. Should they need to reach out to a female minister they may find they don't exist. Cone writes "In some black churches women are still excluded entirely for the ordained ministry. But even in churches that do ordain women, female ministers do not have the same opportunities as men for the exercise of their ministry."[76] This cries out for the need to wake up and recognize the gifts women bring to the church to help in the healing process of others. Boyd writes regarding the church

> The African-American Church has historically given mixed messages to women due to the sexism which has pervaded it. Women are affirmed as African-Americans in the church, but because of either legislated or traditional gender restrictions, have little or no authority in the hierarchy or power structure of many denominations. Though there are far more women than men attending and giving financial support to most churches, women have no voice, generally, in making decisions about how monies are allocated, nor are they represented proportionally on steward trustee, or other decision-making boards.[77]

There is a need for both a black theology in helping victims of domestic violence and a womanist perspective if we are going to stand in the gap to help eradicate domestic

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[75] Cone, James H. For My People Black Theology and the Black Church. p. 135
[76] Ibid, p. 133
[77] Marsha Foster-Boyd, Womanistcare: How to Tend the Souls of Women, volume 1. ed. by Linda Hollies, 51

violence. Some changes have come about in the church since Cone's writings. The sad thing is that many churches and religious institutions still, will not ordain women. In the African culture abroad according to Elizabeth Amoah:

> It should be noted that in both traditional African religion and Christianity there are instances of liberating perceptions about women. In traditional African religion, women perform functions of the priesthood, including divination and healing. Similar activities of women can be cited in some of the African-instituted Churches. There are women believed to be endowed with the Holy Spirit and who perform as prophets, healers, councilors, preachers and so on.[78]

This is encouraging to know and it is a step in the right direction to help those who are the victims. If other denominations would utilize the various gifts women bring, then victims might believe the church is a place of refuge but the church must be ready.

[78] Elizabeth Amoah, Violence and Women's Bodies in African Perspective. Women Resisting Violence. Edited by Mary John Mananzan.p. 85

CHAPTER FOUR

METHODOLOGY

Introduction

Chapter four describes what the writer perceived as a gap in the Christian Church as it relates to offering domestic violence and sexual assault resources to victims. As a survivor of domestic violence and a devout Christian this writer did not seek the church as a first line of help during her abuse. Being conditioned to seek a traditional method of professional counseling, turning to the church was not considered because there was no path or noted resource to turn within. Then of course there was an element of what is typical in many cultures and that is keeping matters such as this private, and not seeking professional counseling. Unfortunately many remain victims. They hurt in silence when they choose to stay or leave the relationship. This inspired the writer to fill what she believed to be a gap. She thought that if Jesus loved us so much then surely a place for healing should be the church or a place of worship for those who are suffering. Yet many pastors do not conscientiously preach about the perils of sexual assault and domestic violence nor have programs been established within individual churches. This created what the writer believed to be fertile ground, an opportunity to break these kinds of strongholds by educating and providing a resource within the church.

The desire was then to move forth to fill the gap by implementing a virtual intervention center at St. John's Presbyterian Church, USA in Detroit, Michigan. A virtual intervention center has no brick or mortar. The objective of this model is to be to train and certify the pastor and layperson volunteers as one of several resources for victims to seek help; ultimately creating the church as a first point of contact and conduit

to professional resources. First-hand experience in violence or knowing others does not equip one to address someone who may be seeking more than a shoulder to cry on. They cannot simply tell someone to 'just leave.' Participants need training to respond in a caring yet educated way to help those in pain. The center is made up of individuals not a specific room or location with a sign. This is an important feature to protect the privacy and safety of the victim who reaches forth for help.

I. PREPARATION

Having the desire to fill the gap in the church with a program was a great start but the Presbyterian Church is process-driven and ideas must be presented before the ruling body of the church a committee that is called The Session. The first step in preparing to present the idea was that the writer created a proposal (see appendix A). The proposal outlined the purpose for the meeting and included a greeting, purpose, the history and call of the writer, a little about United Theological Seminary, explanation about the doctoral program, the project for the church and what was being requested from the Church.

The next step was to ask the clerk and moderators of Session for a place on the agenda for an upcoming meeting to discuss creating a virtual intervention center at St. John's. Once the approval was granted and a date given to present, copies of the proposal weremade for each Session member called Elders.

Upon meeting with the Session the writer had to be composed, prepared and committed to her plan of delivering a training program for the church. Part of the preparation included knowing the benefits of the program and anticipating what the Elders might ask during the presentation. The writer began by distributing the agenda then giving each Elder a proposal. Based on public speaking experience, letting the

audience know what the presentation will entail allows everyone to be on the same page. Even when nervous it helped the presenter walk through the proposal, ensuring that no important information would be forgotten. The agenda included six topic areas, Purpose; My History My Call; United Theological Seminary; The Doctoral Program; The Project; and What Was Being Requested.

The first area discussed was the purpose of the proposal which was to inform and seek approval from Session to conduct a training program this is was an essential part of the doctoral project. This strategic move was done to ensure all in attendance knew why the presentation was happening.

The next point explained the call from God and the journey this writer has experienced. It was important for the Session members to know that this was not just a school project and that the presenter was passionate about the subject and her relationship with Christ. She gave some personal information regarding being a survivor of domestic violence, and her belief that this experience helped to give understanding on the call on her life.

Starting with the big picture statistics were shared regarding sexual assault and domestic violence from the American Institute on Domestic Violence and the National Coalition Against Domestic Violence. Statistical information regarding the physical environment where the church is located helped to build the case for preparedness should a resident from the area seek the church for help. Using this example was made rather easy since a young woman came to church one Sunday seeking help but for alcoholism. Some members surrounded her including this writer prior to the implementation of the training program designed to help someone with an immediate need. It was discovered

that there was not a formal process in place and members with compassionate hearts worked to help her eventually find resources for her that very day. This helped to solidify a need for a process that victims of domestic could turn to at St. John's Presbyterian Church.

Knowing that the Presbyterian Church values formal education, especially for its pastoral leaders, United Theological Seminary was described as a viable institution for doctoral preparedness. It was important that the presentation explain the history of United Theological Seminary, its accreditation. Explanation of purpose of a Doctor of Ministry Degree was shared so that the committee would understand the program. It included what peer groups were and how they are lead by mentors, classroom and meeting times outside of the school. Then the outline of the program's three part collaborative curriculum was reviewed. To bring specific clarity the presentation covered this writers' the doctorate focus group entitled 'Peacemakers: Addressing Issues of Domestic Violence, Sexual, Gang Violence and Conflicts Within the Church and Community and how it tied into the contextual needs of the church.

A basic diagram of the virtual intervention model was reviewed so that they could see the big picture of what was being proposed. Lastly, a project fact sheet of what would be delivered, to whom, length, objectives and other pertinent information. This document format is one that is given to client who would request training at their establishment. It outlines what would take place but does not discuss fees should there be any. A separate document of the room layout was created and given to the maintenance man for room set up.

The experience of delivering to Session the idea of training volunteers in an effort to create a virtual intervention center was rich. Their questions were poignant, direct, and sincere. They gave the impression that they knew domestic violence was bad and felt this program in some small way may help. It was wonderfully comforting for the writer to know that all Session members agreed to the program and many stated their interest in being trained when it was delivered.

II. METHODOLOGY FOR THE MODEL

A. Hypothesis for this project

Domestic Violence and Sexual Assault have been in existence since the dawn of time. History has revealed that women were once considered as property and therefore legally abused at whim by their husbands until laws were enforced. Unfortunately domestic violence became an epidemic and still impacts every socio-economic, race, religion and more in the world. As a result Christian clergy and laypersons have not been sufficiently trained to address this issue and have sent victims, particularly women back to abusive relationships. Based upon this assumption clergy and laypersons need to be professionally trained on how to compassionately consult and guide Christian victims.

The Presbyterian Church USA at large has a 501C3 organization called PHEWA which stands for the Presbyterian Health, Education and Welfare Association. To learn more about their mission their website reads

> It is a community of ministries that encourages the church to be responsive to the needs of the excluded and suffering by providing programmatic, organizational and technical assistance to Presbyterians working for justice. [79]

[79] Presbyterian Health, Education and Welfare Association http://gamc.pcusa.org/ministries/phewa/who-we-are/. Retrieved 9.12.10.

Under the umbrella of this organization are other groups of work. One of the ten missions networks is an advocacy group called PADVN (Presbyterians Against Domestic Violence Network). Their role specifically focuses on societal and domestic violence suffering and they help the church by providing resources to churches and is comprised of volunteers who wish to help in the healing effort. This group provides a wealth of information and resources that any church would be would be beneficial to any church. It also offers memberships to those seeking a ministry in this area; however, it does not offer this kind of intervention process as described in the project. The writer of this project is the primary contact for this intervention model at St. John's Presbyterian Church, U.S.A. Prior to this project there was no formal process that focused specifically on domestic violence at her church. The writer is a state licensed counselor specializing in domestic violence and having more than twenty years in designing and delivering training felt a specialized program for her home church should be considered. The PADVN group is a fantastic resource that will allow members to reach out for additional materials on family violence.

B. Formulating the design of Research

The method used for formulating the design of the model was qualitative research. This method was chosen because it helped to understand attitudes and responses to the questions about domestic violence. Because the design was based on the experiences of individuals as they were trained in the writer was the primary gatherer of the information. This writer became immersed in the subject by listening to those who have been affected by domestic violence.

C. Instruments of Measurements

The following instruments of measurement used to evaluate the model's effectiveness was a pre questionnaire distributed at the beginning of training, observation during training, storytelling throughout the session and the post questionnaire.

The pre and post questionnaires were used to determine knowledge and attitude. It was an opportunity to uncover what participants knew when they came into the training session and what they might have learned after having the training. The questions posed were to illicit either a true or false response and were as follows:

Question 1. Domestic violence is driven out of anger

Question 2. Helping a victim leave their oppressor is the first and foremost action that should be suggested to the victim.

Question 3. Domestic violence is often triggered by stress, such as the loss of a job or some financial problem.

Question 4. Anger management is the best treatment for batterers.

Question 5. Victims of domestic violence have all been raised in an abusive home and believe violence in a marriage is "normal."

Question 6. Battering is a choice.

Question 7. Power and control is what drives abusive behaviors both sexual and physical.

Question 8. Isolation is a tactic batterer's use.

Question 9. Using children is not a batterer's tactic.

Question 10. Safety is the number one priority when speaking with a victim in crisis.

Question 11. Victims are victims because they chose.

Question 12. Prayer is the only way to resolve issues.

Question 13. It is alright to speak out against domestic violence in the pulpit.

Question 14. Most domestic violence occurs in poor or racial minority communities.

Question 15. A victim may not leave her batterer because it is against her religious beliefs to end a marriage.

Question 16. Giving personal advice is acceptable when helping a victim in their crisis.

Question 17. Power and control is what drives domestic violence.

Observation was another tool that the trainer used to determine if the concepts being taught were being received. When the class was divided into to six teams for an activity they could be overheard and the trainer stopped at each table to listen to the progress.

Storytelling was encouraged as long as it related to situations regarding domestic violence. Names were not used if they wanted to keep the anonymity of persons involved. The trainer was able to observe word choices used, opinions, and behaviors. Participants were encouraged to speak freely with the guideline for being respectful to others and to keep the confidence of what may be heard in the room.

D. Communication and Publicity

To get members of St. John's Presbyterian Church USA to become aware and uncover interest for a domestic violence intervention process a few methods of communication were done.

Almost one month prior to the training, was a flyer about the program was placed inside the church bulletin (see appendix A). A questionnaire was one of the inserts that encouraged members to do a self-assessment on compassion and interest regarding family violence. This insert asked a series of questions that were specifically designed to

align with the personality of someone seeking to help others. The questions are as follows and were to be answered with a simple 'Yes' or 'No' response.

1. Are you a member of St. John's Presbyterian Church?
2. Do you enjoy helping others?
3. Are you a good listener?
4. Are you interested in helping victims of domestic violence and/or sexual assault?
5. Are you able to keep information confidential?
6. Are you looking for an opportunity that won't take a lot of your time but could allow you to make a great difference in someone's life?
7. Would you like to feel you are doing what Jesus would have you to do?
8. Do you believe that Jesus Christ is Lord & Savior?

This assessment came with an answer key to help them to determine if this program would be best suited for them. It also gave a blurb on how the training program results would affect them. If there were uncertainties regarding who could attend the writer of the program outlined the requirements. One specific point that superseded their desire to help others and that was their belief that Jesus Christ is Lord and Savior. This requirement was part of a weeding out since the program dealt with the compassion of Christ. Those in attendance needed to confess to themselves their belief and by attending would infer that they also believed in this statement.

Through word of mouth by the Session members and the designer of the program news of the training amongst parishioners was conveyed. In early January a 'Minute for Mission' was given during Sunday worship by this author. Lastly a brochure (see Appendix A) was put on the information table and distributed with the Sunday bulletin.

The writer met after church with a sign-up sheet and entertained questions by the curious and the serious in the church Narthex.

E. Training Design

When creating a training program there are four guideposts trainers should also ponder before designing the program what do they want the participants to think, know, feel, or do. This is simply keeping the end in mind first. What should the result of training be, why are you conducting the training. One needs objectives to accomplish. Robert Mager a world-renowned expert on design, development, and delivery of instruction says

> An objective is a description of a performance you want learners to be able to exhibit before you consider them competent. An objective describes an intended result of instruction, rather than the process of instruction itself.[80]

Just as important is preparing the objectives needed for teaching, goal analysis must take place too. The words 'goals' and 'objectives' often are incorrectly used interchangeably. Both are very important; however, there is a distinct difference according to Mager. When designing a training workshop one needs do a goal analysis to work towards. Mager says

> Isn't the key question here 'Exactly what should we do to accomplish our important goals? The answer is that there is no way to decide what action to take until we know what the purpose of the action is- until we know what we are trying to accomplish. Too often, people would rather do something than thin about the purpose of the doing.[81]

This well put statement covers professional training delivery. It is the launch pad to crystallize the need for training and the desired outcome. Writing down the goal so all parties concerned can agree upon the goal. This could be in the case of whoever is requesting the training. Knowing what to accomplish should be established before any design work happens. A goal analysis function is to define the hard to define. It looks for

[80] Robert Mager, Goal Analysis second ed., p 5.
[81] Robert Mager, Goal Analysis second ed., P3.

the types of performances needed to accomplish the goal. The goal of this project was made clear before the training design was started.

This workshop was designed to be just that an opportunity to have interaction and for the participants to come away with the ability to help others by being a resource. The components of the design included lecture, scenarios for discussion, open discussion based on questions the trainer asked, introspective on personal experiences and storytelling to release any frustration or to share with others. The use of bible scriptures during the session infused a lively discussion.

There was only one training session held on a Saturday afternoon so as to not conflict with the work of other organizations such as the Presbyterian Women's Organization. It allowed those who were involved in other church work to attend the workshop. Saturday during the daytime was selected in an effort to get the best cross-section of participants to attend. Only one session was given due to the nature of the objectives. The session began and ended with prayer.

The layout of the room was specifically requested to be set up using table teams opposed to classroom style. The training design had activities that would best be suited to the room being in a format where participants could easily turn to one another. The session was designed as a workshop to encourage those in attendance to participate and not sit like a sponge absorbing everything. Creating a workshop rather than a lecture was intentional since adult learning theories point towards adults wanting to be part of the lesson. They like hands on experiences when learning new information.

Another touch that changes the dynamics of the room is food and music. When participants have food or some sort of snack they are more apt to participate. The other

dynamic is that of music. Music can be energizing or relaxing depending on the type played. Jazz and Gospel CDs were played as participants arrived and signed in. Being cognizant of the time of day a snack and light music playing helped make the environment comfortable.

CHAPTER FIVE

FIELD EXPERIENCE

Training Design

The training material was designed and developed specifically for this project at St. John's Presbyterian Church. The designer and trainer is the writer of this paper and have more than twenty years of instructional design and delivery experience. Much of the work came very easy because of this background, however designing a program that has certification is more involved its design complexity. The handouts, situational exercises, brochures and training manual were all developed from scratch and not anything was used in the training that already existed.

When victims of domestic violence chose to seek help the church is not usually the first place they seek. It is this researcher's belief that the church should be a place for refuge, guidance and compassion for victims. Those in the church would understand and be willing to listen objectively when approached including the pastor. To achieve this type of environment a training program for laity and pastor offers a method that puts power in the hands of caring and compassionate volunteers who will stand in the gap for a victim. The intervention training program that was administered has done just that. Seventeen church members registered and fourteen attended completing the program.

The Workshop

The training that took place in one afternoon, at St. John's Presbyterian Church, U.S.A in Detroit, Michigan. This workshop allowed compassionate volunteers who were church members to learn how to minister to victims of domestic violence. The session opened with prayer and began with a welcome and congratulations to all present. The

located on the second page of the training manual was a note of thanks as it welcomed all participants. It expressed the importance of the work and led them to the introduction segment. Although most knew one another what no one bargained for was their personal story or reason for attending the seminar. This was part of the introduction as an ice-breaker to get the participants talking.

After an inspiring and bond building opening the pre-questionnaire was distributed for collecting data. Participants were told that they did not have to put their names on the questionnaire but a symbol or pseudo name so at the end of class they would take it again and it would make the matching for the facilitator easier while keeping their confidence. The questions posed to illicit either a true or false response were as follows:

Question 1. Domestic violence is driven out of anger

Question 2. Helping a victim leave their oppressor is the first and foremost action that should be suggested to the victim.

Question 3. Domestic violence is often triggered by stress, such as the loss of a job or some financial problem.

Question 4. Anger management is the best treatment for batterers.

Question 5. Victims of domestic violence have all been raised in an abusive home and believe violence in a marriage is "normal."

Question 6. Battering is a choice.

Question 7. Power and control is what drives abusive behaviors both sexual and physical.

Question 8. Isolation is a tactic batterer's use.

Question 9. Using children is not a batterer's tactic.

Question 10. Safety is the number one priority when speaking with a victim in crisis.

Question 11. Victims are victims because they chose.

Question 12. Prayer is the only way to resolve issues.

Question 13. It is alright to speak out against domestic violence in the pulpit.

Question 14. Most domestic violence occurs in poor or racial minority communities.

Question 15. A victim may not leave her batterer because it is against her religious beliefs to end a marriage.

Question 16. Giving personal advice is acceptable when helping a victim in their crisis.

Question 17. Power and control is what drives domestic violence.

Discussion immediately following the questionnaire was not encouraged and participants were told that at the end of the session they would get the answers. After having the participants complete the questionnaire the facilitator wanted to uncover the expectations from the group. A simple exercise using easel paper and markers the facilitator asked one question 'What do you expect from this training program?' Each participant had the opportunity to describe what they hoped for or reason for attending as the facilitator captured it for all to see. After gaining a better perception of the audience the facilitator tied their desires in to the objectives by describing the big picture of the program. The program objectives and purpose was articulated.

The purpose described whom the training was intended and their role. Trainees were made aware of the impact domestic violence and sexual harassment has not just in the secular world but in Christianity. With this understanding the main purpose of the

design was to train volunteers who would be the foundation of a new intervention program for the church.

In order to achieve the purpose the training moved towards accomplishing its objectives. At the end of training volunteers took a closer look at their role to launch the program by becoming more knowledgeable about how domestic violence impacts the church. They were able to see how standing in the gap in a non-judgmental way would be more helpful than expounding on their personal decisions. Realizing they would be a resource and not to provide only their personal feelings or opinion participants were taught how to follow the intervention process while assisting victims with compassion, competence and confidentiality.

To establish a baseline of how domestic violence is defined the facilitator used the Michigan Domestic Violence Prevention and Treatment Board's definition. It described violence based on the acts of the perpetrator and how these acts might make the victims feel. I went to describe who might be considered a household or family by describing relationships. This definition was chosen because in our church the perpetrator may attend the same place of worship and when the victim seeks the church for advice or help the trained intervention specialist would know how important the technique of confidentiality must be. Once all participants gained knowledge at this point the facilitator was able to describe specific tactics that abusers use to oppress their significant other.

The Power and Control Wheel as it is referred can be found throughout the nation in police precincts, domestic violence shelters, hospitals, and counseling offices. The concern here is that it may not be as widely known in the church setting. If domestic

violence education is not taught in the church or the pastor and laity are not familiar with proven tactics of power and control it makes it hard to identify and help the victims. The diagram was provided in the handout material and discussed throughout the training in a practical and spiritual way.

Specifically designed for a Christian entity the facilitator thought it apropos to tie scripture to what is said about violence specifically domestic. Two negative examples were the topics for discussion to illustrate violence in the bible. After discussing the negative three positive examples of good relationships were discussed and used as examples as to how God prefers men and women to be towards one another.

The next activity dealt with the misinterpretation of scripture. Since each domestic situation is different those who wish to be an intervention specialist would need to know the dangers of misinterpretation. During discussion participants said they had heard of instances where when a victim of domestic violence went to the minister (not the minister of St. John's) they were told to stay in the marriage and pray. They were being lead to scripture and told to remain in the home with an abusive husband where they were instructed to pray.

To work towards eradicating misinterpretation of scripture and because many victims may question what God says about abuse this session we took pause to review scriptures that connected with the power and control wheel. A team activity of was administered to get the table teams to discuss passages and their connection to the various power and control wheel tactics.

The session also looked at the responsibility of coaching and consulting with victims. The design was to show various helpful techniques. The vision of what the new

Christian response should be in a church was shared to help establish it could establish itself within the community. This segue introduced the Blakely Intervention Model™ that described the procedures an intervention specialist would do to connect victims to the best resources. The power behind this intervention model is prayer; Intervention Specialists are instructed to pray before consulting with anyone. The unique design of this process is that the victim is given non-judgmental support as they are lead to various resources based on their specific situation. Techniques were taught in this model and a section regarding the Pastor's responsibilities were addressed. The pastor shared his experience and supported the techniques and suggestions.

The training moved towards bringing all pieces taught together culminating in several situational exercises. Participants were given the instructions to a work as a team with roles specified. Once roles were established in the various table teams the facilitator distributed different situations for them to work on. Depending on the situation either the victim or batterer was the client searching for help. Based upon techniques taught in the seminar the participants would role play with others acting in the roles observers and/or note takers. It was important to review the scenarios with others so that they can hear how others in their group might handle a situation and get a broader perspective of how others think. When the facilitator called time each table team was asked to discuss what took place and the resolution they thought would best fit the client's needs.

To support the interest and give tools to those truly committed to becoming intervention specialists' community resources and the following suggested readings were provided.

- Domestic Violence: What Every Pastor Needs To Know. Rev. Al Miles.

- Keeping the Faith. Guidance for Christian Women Facing Abuse. By Marie M. Fortune. 1995.
- When Violence Comes Home, pamphlet from The Radio Bible Class (read it at: www.rbcorg/biblestudy/discoveryseries/bookletDetail.aspx?id=48250
- The Verbally Abusive Relationship, by Patricia Evans (1996, Adams Media Corp.)
- Why Does He Do That? by Lundy Bancroft (2002, Berkeley Books).
- Domestic Violence: What Every Pastor Needs To Know. Rev. Al Miles.
- Keeping the Faith. Guidance for Christian Women Facing Abuse. By Marie M. Fortune. 1995.

The post-questionnaire was distributed. At the conclusion they were collected and the facilitator then read the question and answers aloud.

Analysis of the Data

Data was collected through observation in discussion, the pre and post questionnaire and after training evaluation instruments. Here are the findings.

- More than half the class either was a victim of family violence or knew someone who was
- One participant was admitted to being abused. Her attendance was to learn about it and to reach out for help.
- All participants believed that the church could do more to help
- At the conclusion of the training six of the fourteen agreed to be an intervention specialist.

Storytelling

What was most surprising was the openness by the participants. They shared stories openly about their abuse. Some stories too detailed and therefore could not be mentioned in this writing. Two stories that are being mentioned have two very different situations yet they intersect when it comes to violence.

One member confided in the trainer about her family member just before class started. She said she wants this person to get help but she doesn't know how to get her to realize she needs help. The same participant shared her personal story of being abused for years. She knew what her family member was going through and wanted so much to help. What she didn't know was that the trainer could see her pain and the years of suffering that she still carried. Later that evening that evening the participant called to ensure that the information she divulged in confidence would remain such.

To everyone's surprise a participant shared her heartbreak as she described her disappointment and pain when she spoke about her husband. She knew that it was a bad place for her to be in she wanted help. She cried during the session and each person listened respectfully and compassionately. Some knew about her agony, others including the trainer were caught off guard. She was told that she could not be an intervention specialist volunteer because she was too involved in her own discord. She understood and said she welcomed any information that could help her and any comments from her church family. At the end of the session she received hugs, prayer, and information that she now knew she could act on should she desire.

One person told more stories that the session had time to hear, although his stories were rich due to his profession as a judge for many years the training time didn't account for this to occur. This person made it easy to follow the stories which created discussion

and a lively setting. As the trainer walked around the room during breakout sessions and snack breaks the discussions continued to linger and to be charged with energy.

Evaluation

At the end of the training twelve of the fourteen completed a formal evaluation designed using the Likert scale of measurement. A rating of one to five allowed volunteers to express their opinions, one being poor; two being fair; three meaning good; an opinion of very good was indicated by four; and a five rating meant excellent. Results of the last question which read 'Because of this training my preparedness to help others,' received a score of five from eight participants; three people rated this question a four and one gave this a three. This meant that they felt collectively good or excellent about their ability to help others who will come to them in crisis as a result of this training. This question is the most important of all because if the volunteers feel as though they are prepared then they will approach the work with confidence.

Also participants verbally expressed the following comments:

"The knowledge was helpful and that they wished others had participated."

"I wished my relative had attended."

"This was helpful to me, it helped me to understand my situation better."

"I have a better understanding why some women stay."

"I won't judge others like I have in the past."

Handwritten responses on the evaluation that will be used for improvement were:

" Control the personal stories," and "Provide more explanation of exercise." Both comments are well taken and the writer completely agrees and understands. There were a

few participants who enjoyed having the floor to share stories and make suggestions and they did take up more time than we had to allow others equal time.

Personal Experience

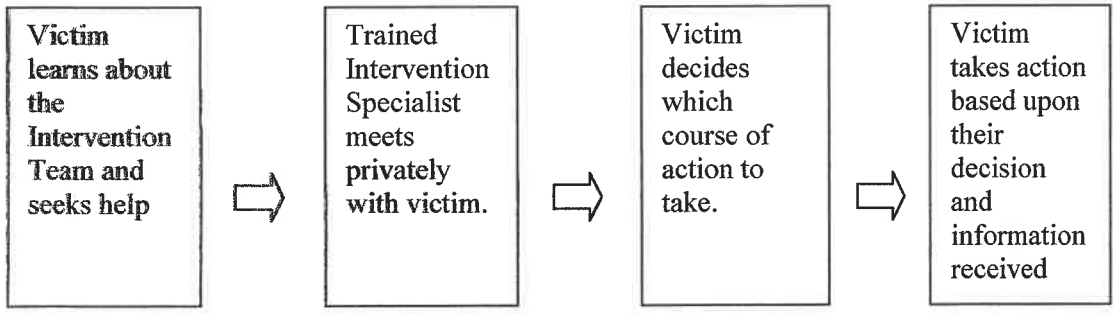
It is this writer's experience that can support the facts that domestic violence and sexual assault has no socioeconomic boundaries. As a woman reared in a family without sexual assault or domestic violence, educated at an Ivy League University and earnings touching six-figures, did not prevent her from becoming a victim of abuse. Being abused by her husband and the court system for instructing her to return to an abusive marriage she was determined that there had to be another refuge for help. With this in mind she was on a mission to help others through venues that would be fair and receptive to anyone needing help. The church although has not been the first choice for many victims to seek help this writer believes it can be a vital resource if properly developed.

CHAPTER SIX

REFECTION SUMMARY AND CONCLUSION

The purpose of this project was to design and implement a training program to allow the pastor and laypersons to be a conduit to victims of family violence. Volunteers made up a virtual resource center of to anyone who would need support during a time of domestic violence and/or sexual assault. They would supply information as needed but never get in the middle of relationship or condemn. The volunteers by no means were to counsel but to execute techniques learned in training.

The Blakely Intervention Model™ was designed to show the big picture of how the process works in an effort to help victims and family to connect with the best resources in the community. A professionally trained Intervention Specialist (i.e. church member and/or Pastor), will listen without persecuting judgment to assess which resource(s) may best serve the situation.


Victim learns about the Intervention Team and seeks help
Trained Intervention Specialist meets privately with victim.
Victim decides which course of action to take.
Victim takes action based upon their decision and information received

As much as we'd like to tell a victim to just leave, this may not be the best thing to do. Each person must make their decision based on what they feel is best after receiving resource information and even counseling.

Model Modifications

The model of the implementation program was not significantly. The design did not change other than the time for storytelling. More time was used to listen to participants share their experiences than the training model was designed. Although not a major change, it could have been detrimental to the program if the trainer was not able to get the class back on track. There is one variable that timing can be a little unpredictable and that is class discussion.

What Can Be Done Differently

There are three things that could be tried differently prior to and during the implementation of the project. First more advertising and sooner would get the attention of more members. Not so much to have more enroll because the number of those who signed up was just right and a few more would have made it harder to manage. Although a multi-point of contact was done (Sunday Bulletin, Minute for Mission, Q. & A. during registration) more information could have been placed in the Sunday Bulletin. Collection of a questionnaire with an application to attend the session could have helped to weed out anyone currently dealing with domestic violence.

Secondly, building a bridge with the community of agencies would be done to create a relationship. The local domestic violence agency could have come to the training session. They could have supplied the training with brochures if they did not present or attend training. Having a relationship with more than one agency is recommended. Also letting the Detroit Police come and be part of the seminar would be another asset. To build a bridge would mean to get the agencies involved and the local Police.

Lastly, make the training a full day session. It could be 2 days of training but that would be a challenge getting the right amount of committed volunteers to participate on

both days. Having role plays conducted in front of class would have gotten many involved as a greater group. However, not everyone would have had a turn to role play like we did in the actual session. Each approach would lend itself to discussion as they learned what would be appropriate and what might not. Therefore a full 7 hour training program would be beneficial and recommended.

Theological Reflection

God is a savior. He protects us when we are not aware that there is danger around. He provides a 'ram in the bush' as Genesis 22 explains that God will provide. I look at this scripture as one where God will offer a sacrifice for us for our pain, or someone to be there to guide us out of the pain. He provides what we need when we need it. An intervention program at the church is just that, volunteers who will be there standing by to be a support to those in need. John 14:16 the heart of this program, gives the reassurance that Jesus will send a comforter in his place. Intervention specialists can be exactly that, a comforter. It is my belief that women especially have a difficult time as history has shown us. The suffering and agony of women unnecessarily because a denomination will not allow for divorce is pretty cruel. God hates divorce but he gives a way out and protection when one cannot bear the situation anymore.

Insights learned

This project was rewarding and surprising. To know my church members cared enough to want a program in the church such as this was comforting. I did not know that so many would be interested in doing more than just agreeing to have the training that they would be participating as well. When the announcement of the training first came out it was in the morning. I was told that it conflicted with another meeting and that many

in that meeting wanted to come to the training. Finding this out, I gladly moved the time to the afternoon because anytime people are frustrated because they want to help and can't made me want to ensure I would do whatever I could to make this happen. It worked out fine by changing the time we had those who were in the other meeting to stick to their word and attend.

Recommendations for Future Research

As for the future research this writer believes that there is more work to be done in this arena. If we are truly to believe that God loves us and we are all children of God, then why not reach out to those who are still suffering in silence without much attention to help them find the compassion of Christ. I am speaking about GBLTQ (Gay, Bisexual, Lesbian, Transgender/sexual and Queer) and Men. There is a world of hurting people and their sexual preference and gender should not be a pre-requisite for who receives help and compassion. Therefore, we need to work at training our congregation to truly accept those in the margins. This population is hurting and when they search for shelters, counseling, the church or community they come up short and condemned. Men are stereotyped as batterers because so many are the persecutors, but not every man is violent. Because a man doesn't strike his spouse back doesn't make him any less than a man, in fact it makes him a gentleman; Or a Christian who doesn't believe in violence especially towards women.

Regarding the GBLTQ community they are persecuted by their own should they seek help. Many have espoused that homosexuality is an abomination against God and want to shout from the roof tops that it is a sin. Again an opportunity for Christians to remember that yes God hates the sin but loves the sinner. There is also a passage in

Matthew 7:4-5 that talks about not judging other lest you be a hypocrite. In other words, how can one tell someone else about their sin when they have sin in their lives; and sin is sin and the wages for it are all the same. So why not take the high road and help regardless if we do not agree with how they live? I challenge those who call themselves Christian to open their minds and hearts to help should the opportunity present itself. Or make a path clear that would allow this community to see an inclusive church where loving the sinner is what we are commissioned to do. It may sound like a cliché but ask yourself 'what would Jesus do?'

Another future opportunity in the design model would be to have the domestic violence agencies to take part of the training. They could actually present a portion and entertain questions. This could begin a partnership between the church and the agency. Many agencies need volunteers to organize donated goods, work at fundraisers, work on crisis lines, and more. What a wonderful opportunity for a church to lead by example by adopting an agency by supplying them with needs such as these and more. This relationship also helps to build a comfort level for discussion about violence and educate them. Who knows those who have a tendency to batter may think again before they decide to batter a church member. Most batterers do not want to be exposed and when others can see the tell tale signs of abuse it can be a subtle way of protecting the victims.

Summary and Conclusion

To summarize the project, the effort was gutsy and gallant to challenge an established church to step up and help in another project that would reach inside self to make it work. This would not cost the church money but the efforts of sincere and compassionate volunteers. This process is easily adaptable to many religious institutions.

Knowing the doctrine or by-laws of the establishment will be essential so not to deliver a program that could be offensive.

To conclude, the project was a success with opportunity to grow in the aforementioned ways as it relates to bridge building. It will definitely take a community, the willingness of individuals and the mercy of God to help 'move the needle' to help eradicate domestic violence and sexual assault.

APPENDIX

Ministry Model Timeline

Action Date	Event
JUNE 2009	Design Project Proposal to Present to Ruling Elders
JUNE 2009	Meet with Session (Ruling Elders and Pastor)
AUGUST-SEPTEMBER 2009	Design Training Program
NOVEMBER 2009	Design Information Flyer for victims
NOVEMBER 2009	Establish a Location In the Church to House Resource Materials
NOVEMBER 2009	Design Pre and Post Questionnaire for Training Seminar
NOVEMBER 2009	Get Seminar Date confirmed with Program Coordinator
NOVEMBER 2009	Get permission from Worship Committee to do a 'Minute for Mission' public announcement at church on select Sundays
NOVEMBER 2009	Design Registration form for Seminar
DECEMBER 2009	Design Flyer Announcing Seminar Details and Date
DECEMBER 2009	Design Training Evaluation Form
DECEMBER 2009	Design Project Interest Survey of Church Members (Quality Measurement Tool) Administered via informal interviews.
DECEMBER 2009	Design Volunteer Interest Survey (Quality Measurement Tool) to be included in church bulletin
DECEMBER 2009	Notify church secretary to insert flyer "Looking for Volunteers" not later than Wednesday to have it in Sunday bulletin
DECEMBER 2009	Design Volunteer Responsibilities description to hand out and discuss with those who have interest-Brochure
DECEMBER 2009	Advertise Training Seminar –Put flyer in **Church Bulletin** and Hang on **Bulletin Board-**"Looking for Volunteers".
DECEMBER 2009	Advertise Training Seminar- Do a **'Minute for Mission'** public announcement during church service.
JANUARY 2010	Get contact information from those selected as Intervention Specialist to publish in brochure and the Church Sunday bulletin.

Domestic Violence and the Faith Based Community
An Intervention Model
Proposal for St. John's Presbyterian Church

Presented by
Elder Tracy Blakely
Tblakely04@comcast.net

June 1, 2009

Agenda

- Greeting
- Purpose
- My History My Call
- United Theological Seminary
- UTS-My Doctoral Program
- My Project
- What I'm Seeking

Purpose

To inform and seek approval from the Session of St. John's Presbyterian Church regarding Elder Tracy Blakely's doctoral project.

My History-My Call

Statistics

Recent statistics show that domestic violence is not decreasing.

According to the American Institute on Domestic Violence (2001):

- 85-95% of all domestic violence victims are female
- Over 500,00 women are stalked by an intimate partner each year
- 5.3 million women are abused each year
- 1,232 women are killed each year by an intimate partner
- Domestic violence is the leading cause of injury to women
- Women are more likely to be attacked by someone they know rather than by a stranger.

Taking a look at the numbers closer to home the National Coalition Against Domestic Violence has provided the following Michigan statistics:

- 5,535 cases of rape were reported to Michigan's Uniform Crime Report program in 2003.
- 296 of the rape victims identified by Michigan's 2003 UCR (Uniform Crime Report) were raped by a parent.
- 48,310 domestic violence offenses were reported to the Michigan Uniform Crime Report program in 2003.

Regarding Christian's and abuse according to *Janet Chismar, Religion Today*
(found on http://www.crosswalk.com/525758/)

- 'In many instances, Christian women stay in dangerous situations longer than a non-Christian might. According to Lois Pruneau, co-coordinator of the domestic violence department of the Family Support Council in the Lake Tahoe area: "A lot of our domestic violence victims that are of a certain faith say their marriage vows are very important to them and they don't know what to do when they're being battered in that marriage." '

- 'One woman is battered every 15 seconds in this country, Pruneau adds. "And some Christian women say they feel their abuse is a consequence of their own behavior, and that's why God isn't protecting them."'

As seen in Today's Christian Woman article by Corrie Cutrer reads,
(Retrieved from http://www.christianitytoday.com/tcw/2004/sepoct/11.68.html)

- 'According to Detective Sgt. Don Stewart, a retired police officer who handled domestic violence cases for 25 years, one out of every four Christian couples experiences at least one episode of physical abuse within their marriage. In fact, battering is the single largest cause of injury to women—more than auto accidents, muggings, and rapes combined.'

United Theological Seminary

United Theological Seminary traces its history back to the former Church of the United Brethren in Christ and the Evangelical Church. Since 1871, UTS has been preparing leaders for the church. The Association of Theological Schools in the United States and Canada, the Higher Learning Commission of North Central Association of Colleges and Schools, and the Ohio Board of Regents accredits United Theological Seminary.

The purpose of the Doctor of Ministry Degree

The Doctor of Ministry (D. Min) program at United Theological Seminary (UTS) is an advanced professional degree program in the practice of ministry. In this program, religious leaders guide the development of new models of ministry in which both ministers and ministry contexts are transformed. The program's Action Research Methods foster spiritual and intellectual synthesis while strengthening prophetic and pastoral competence. In this contextual mode of learning, each student engages in a collaborative approach to self-directed learning and critical reflection through participation in a

Peer Group. Guided by a Faculty Mentor. After studying the context of ministry and its ministry and its ministry needs, each participant works with persons from the ministry context, peers, the Faculty Mentor and professional associates to design a "replicable model of ministry" to address a specific need within the context. All projects must be action oriented with the objective of producing measurable change within the ministry context.

The student spends five day each semester on the UTS campus and two sessions, 32 contact hours each semester with the Peer Group. The program utilizes distance education to maximize communications and to minimize the need for travel.

The Collaborative Curriculum

1) The Core Curriculum
2) The Focus Group
3) The Contextual Needs

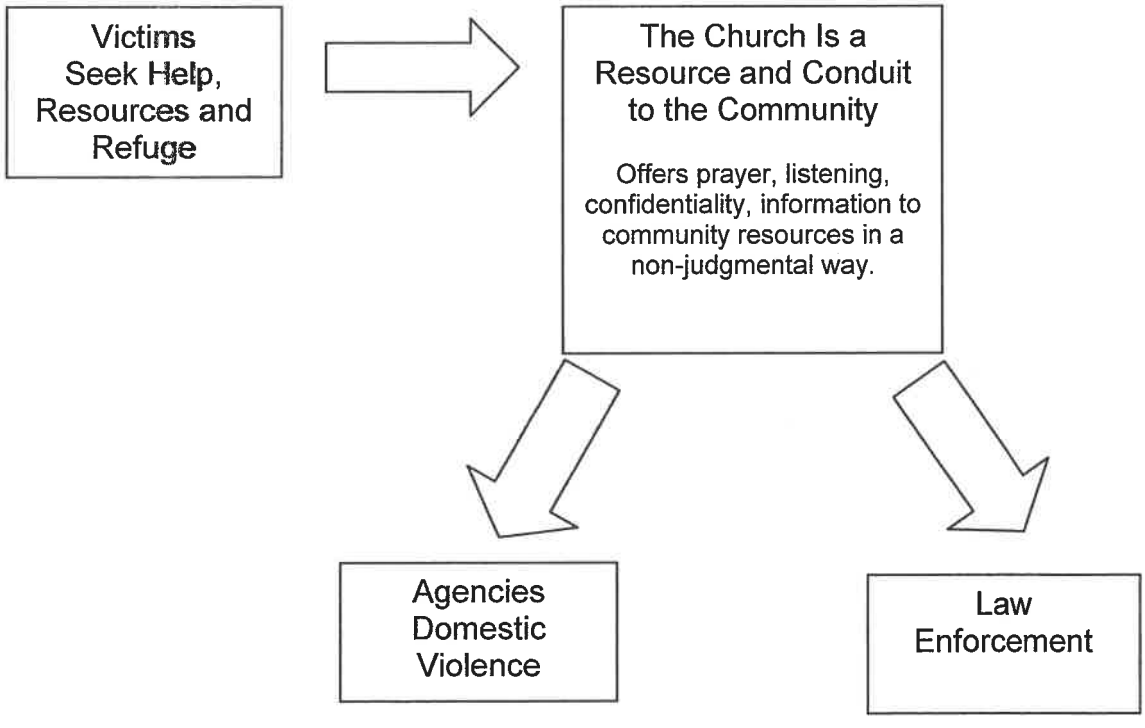
The Core Curriculum- Is common to all students in the D. Min program. The core curriculum includes the Intensive Seminar and Foundational courses in the theological disciplines and in research methodology. The curriculum is taught by invited speakers and by the UTS faculty during the week long intensives. Every student in the program is required to participate in all the Intensive Sessions, purchase books, do the readings, develop the papers, and engage in dialogue that is contained in the core curriculum. The UTS faculty develops the core curriculum and continuously updated it.

The Focus Group

Each D. Min group will focus on a particular area of ministry. The mentor working with the group will provide the details of the curriculum for the given subject area. At the beginning of each D. Min. group, the Faculty Mentor(s) will review the Course of Study with the group. The presentation will focus primarily on the Didactic material for each Phase and the Focus Group curriculum for the particular group. For example, those persons in the Women's Spirituality and healing Ministry focus group will be exposed to a different curriculum than those in the Biblical Understanding of Urban Ministry focus group. The Faculty Mentor of the each group is required to develop the curriculum relative to the specific area.

The Contextual Needs [St. John's]
Students are required to write a spiritual autobiography to determine their own strengths and weaknesses and a contextual analysis to determine the problem areas in their context that need addressing. Students must pick one of the problems as the focus for their Doctor of Ministry project in consultation with their context. Once the problem area is identified, students are required to assess the needs of the context, as well as their own needs, in order to address the problem with rigor. The student/mentor must then complement the three-tier curriculum with the learning needs of the student and the context.

The Model


Victims Seek Help, Resources and Refuge
The Church Is a Resource and Conduit to the Community
Offers prayer, listening, confidentiality, information to community resources in a non-judgmental way.
Agencies Domestic Violence
Law Enforcement

The Project

The training model begins with me designing and delivering the training program.

Also space needs to be considered for a rack housing community brochures and place laypersons can quietly talk with someone who approaches them.

Delivery Fact Sheet

Topic:	Dealing with Domestic Violence and Sexual Assault in the Faith Based Community. Helping St. John's Member's Who Are Victims of Domestic Violence and Sexual Assault
Length:	1-day training event
Audience:	Presbyterian ministers and lay persons
Number of Participants:	3 –15 St. John's member volunteers
Objectives:	Upon completion of this seminar participants will:

a) Be more knowledgeable about domestic violence and its effects on families and communities.

b) Be able to provide resources to meet the needs of church members and/or walk-ins from the community.

c) Be in a position to help victims of domestic violence by being a conduit to other community resources.

d) Display more compassion and be more understanding to victims.

e) Improve listening skills.

f) Be able to educate others.

Seminar Description: Training seminar comprised of lecture, interactive discussion and participation through exercises.

Activities/Exercises:

a). Icebreaker Introduction

b). Pre-Test

c). Situational Exercises

d). Post-Test

Materials Needed:

a). Flip chart pad and easel

b). Markers

c). Name tent cards

d). Pens

e). Handouts (i.e. recent articles, local domestic violence agency brochures)

f). Workbooks

Optional Materials:

a). Projector for PowerPoint slide Presentation.

b). Laptop

COMPASSIONATE VOLUNTEERS

	YES	NO
1. Are you a member of St. John's Presbyterian Church?	◯	◯
2. Do you enjoy helping others?	◯	◯
3. Are you a good listener?	◯	◯
4. Are you interested in helping victims of domestic violence and/or sexual assault?	◯	◯
5. Are you able to keep information confidential?	◯	◯
6. Are you looking for an opportunity that won't take a lot of your time but could allow you to make a great difference in someone's life?	◯	◯
7. Would you like to feel you are doing what Jesus would have you to do?	◯	◯
8. Do you believe that Jesus Christ is Lord & Savior?	◯	◯

If you answered **'Yes'** to all the above then you may want to join St. John's new Intervention Team to help victims of Domestic Violence and/or Sexual Assault. A training program that will help you to become equipped to assist those seeking refuge from an abusive situation. You will be one of several male and female volunteers who will be recognized for your ability to be compassionate to those who need help. Training will be held on a Saturday in January.

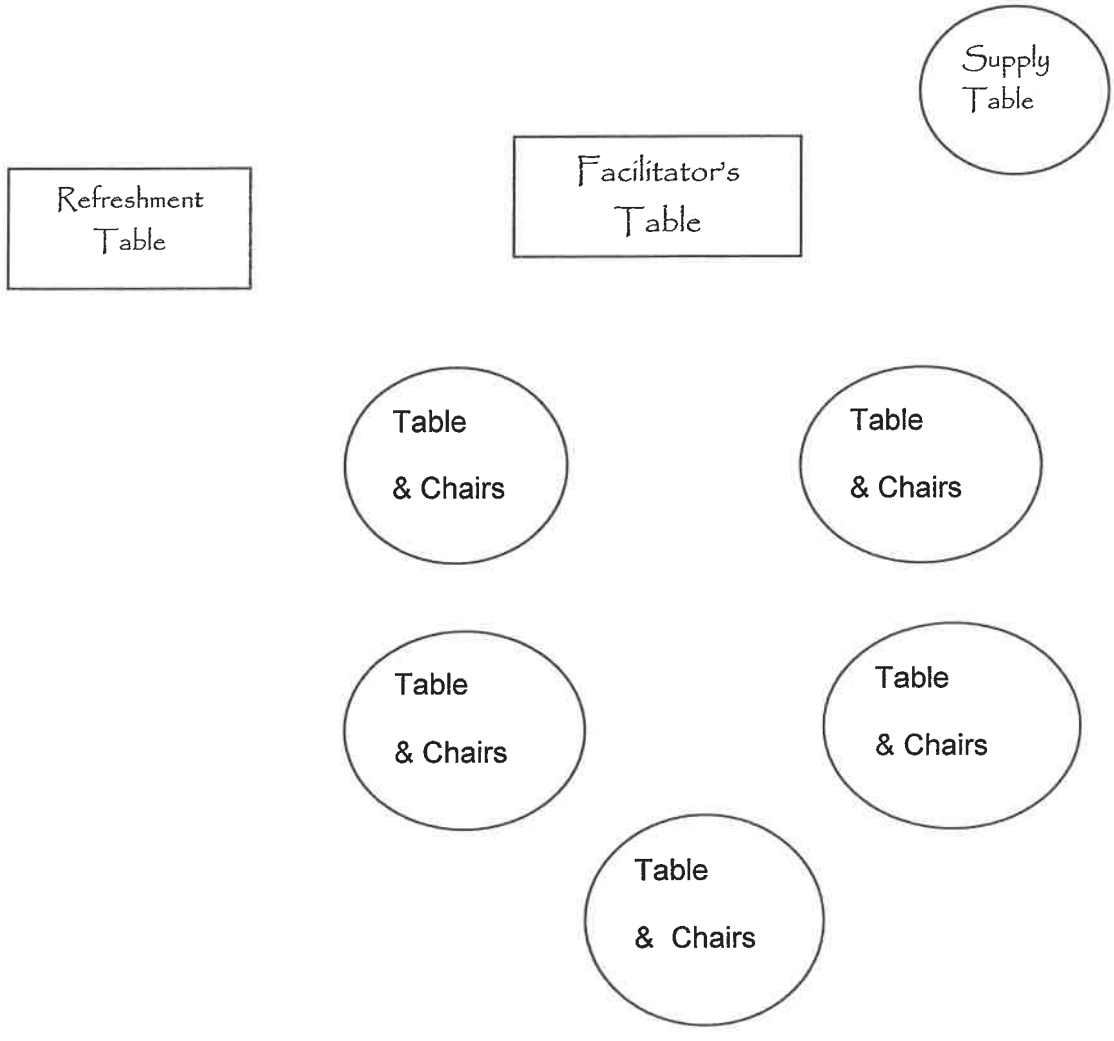
Requirements, you must:

- be a member of St. John's Presbyterian Church
- be able to read
- have a phone (having email is also helpful but not required)
- have the desire to give of self
- believe that Jesus Christ is Lord & Savior

If you would like more information please contact **Elder Tracy Blakely at 248.424.9474.**

Room Layout

Domestic Violence and Sexual Abuse Intervention Training



Domestic violence and sexual assault crosses all races, genders, and socio-economic barriers. Praise God, help is available and that's the good news!

ST. JOHN'S
PRESBYTERIAN CHURCH U.S.A

Ph 313.567.0213
Fx 313.567.1811

1961 E. Lafayette Ave.
Detroit, MI 48207

St. John's Presbyterian Church, USA

Pastor Johnie Bennett

Domestic Violence & Sexual Assault Resources

January 2010

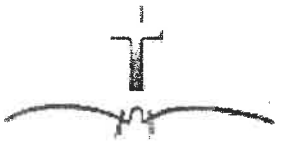
Domestic Violence & Sexual Assault Agencies

Women's Justice Center/My Sister's Place Box 13500 Detroit MI 48213 Business #: 313-921-3902 Hotline/Crisis: 313-921-3900

YWCA Interim House P.O. Box 21904 Detroit MI 48221 Business #: 313-961-9220 Hotline/Crisis: 313-861-5300

HAVEN-Help Against Violence Encounters Now! Box 787 Pontiac MI 48343 Business #248.334.1284 Hotline Crisis 248. 334.1274

Livingston Area Council Against Spouse Abuse P.O. Box 72 Howell MI 48844 Business #: 517-548-1350 Hotline/Crisis: 313-227-7100



The Turning Point, Inc. P.O. Box 1123 Mount Clemens MI 48046 Business #: 810-463-6990 Hotline/Crisis: 810-463-6990

First Step Westland MI 48185 Business #: 313-525-2230 Hotline/Crisis: 313-459-5900

Domestic Violence Project, Inc. P.O. Box 7052 Ann Arbor MI 48107 Business #: 313-973-0242 Hotline/Crisis: 313-995-5444

SAFETY IS #1 PRIORITY

Women's Aid Service, Inc. P.O. Box 743 Mt. Pleasant MI 48804 Business #: 517-773-0078 Hotline/Crisis: 517-772-9168

Underground Railroad, Inc. P.O. Box 565 Saginaw MI 48606 Business #: 517-755-0411 Hotline/Crisis: 517-755-0411

National

National Domestic Violence Hotline at 1-800-799-SAFE or 1-800-787-3224 TTD.

SAFETY IS #1 PRIORITY

Domestic Violence and Sexual Abuse Intervention Training for St. John's Presbyterian Church, U.S.A.

Presented by

Elder Tracy Blakely

(Doctoral Candidate @ United Theological Seminary)

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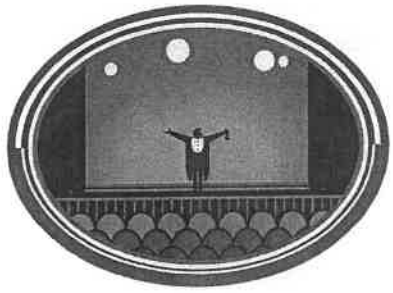


Welcome & Introduction of Participants

Welcome to **Domestic Violence and Sexual Assault Intervention** training at St. John's Presbyterian Church in Detroit, Michigan. It is my privilege to design a workshop that has such rich meaning towards helping others as part of my doctoral project. By volunteering your time you have decided to join a movement to help eradicate family violence and for that I congratulate you! Each person in attendance has their reason for wanting to help victims in an abusive situation and because of that reason you will make a positive difference. As we introduce ourselves you are free to share your reason for attending. I wish you the best experience as we journey together in the effort to stop the violence.

Peace,
Tracy Blakely, M.A., L.P.C
Project Designer & Facilitator

Program Overview

There is an epidemic in our world that continues to kill the human spirit called Domestic Violence. This killer reaches the hearts, minds, and souls of not only the victim their family and our society too. It is no respecter of persons for it crosses all socio-economic boundaries, gender and age included and even runs rampant through our churches. St. John's Presbyterian Church is no exception when it comes to victims who sit within the sanctuary and wonder where they can find help. After this comprehensive training help will be made available to those who come to St. John's and are in crisis. The Pastor and members who've volunteer to participate will be the conduit between the victim and outside resources.

Purpose

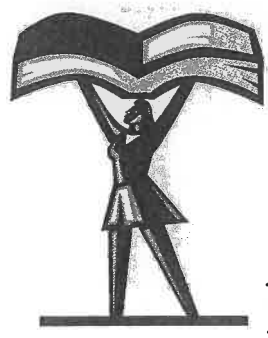
The purpose of this training session is designed to:

- Train the Pastor, officers and laypersons that volunteered to participate how to be a resource for victims of domestic violence.
- Provide awareness of domestic violence and sexual assault from both Christian and societal perspectives and its effects on the church.
- Establish a new intervention process within St. John's Presbyterian Church that will enable trained volunteers to assist victims in crisis.

Objectives

At the end of this seminar St. John's will have an established intervention process in place and participants will be:

- Knowledgeable about how domestic violence impacts the Church
- Able to 'stand in the gap' in a non-judgmental way by assisting victims of domestic violence
- A resource to those who inquire or seek help
- Equipped to follow the intervention process
- Prepared to assist victims with compassion, competence and confidentiality



Definition

The act creating the Michigan Domestic Violence Prevention and Treatment Board, defines "domestic violence" for the purposes of that act as follows:

> 'Domestic Violence' means the occurrence of any of the following acts by a person that is not an act of self-defense: causing or attempting to cause physical or mental harm to a family or household member; placing a family or house hold member in fear of physical or mental harm; causing or attempting to cause a family or household member to engage in involuntary sexual activity by force, threat of force, or duress; and/or engaging in activity toward a family or household member that would cause a reasonable person to feel terrorized, frightened, intimidated, threatened, harassed, or molested.

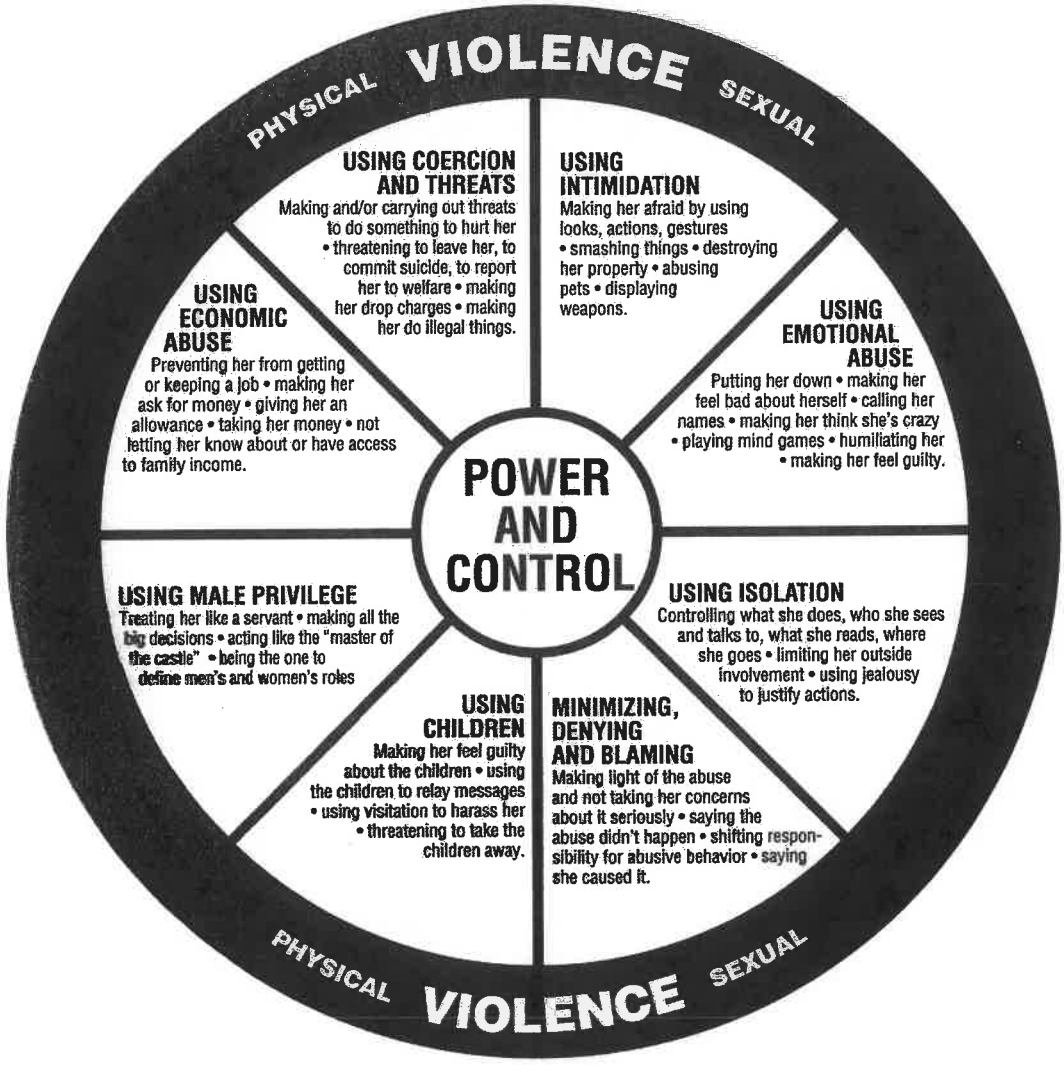
Further, the act defines "family or household member" to include any of the following:

- A spouse of former spouse
- An individual with whom the person has or has had a dating relationship
- An individual with whom the person is or has engaged in a sexual relationship
- An individual to whom the person is related or was formerly related by marriage
- An individual with whom the person has a child in common
- The minor child of an individual described in the above bullet points

Retrieved 8.27.07 from http://www.michigan.gov/dhs/0,1607,7-124-5460_7261-15005--,00.html

Power and Control Wheel

The Power and Control Wheel is a conceptual way of looking at the primary tactics and behaviors individual abusers use to get and maintain control in their relationships. Battering is an intentional act used to gain power and control over another person.


PHYSICAL
VIOLENCE
SEXUAL
USING COERCION AND THREATS
Making and/or carrying out threats to do something to hurt her • threatening to leave her, to commit suicide, to report her to welfare • making her drop charges • making her do illegal things.
USING INTIMIDATION
Making her afraid by using looks, actions, gestures • smashing things • destroying her property • abusing pets • displaying weapons.
USING ECONOMIC ABUSE
Preventing her from getting or keeping a job • making her ask for money • giving her an allowance • taking her money • not letting her know about or have access to family income.
USING EMOTIONAL ABUSE
Putting her down • making her feel bad about herself • calling her names • making her think she's crazy • playing mind games • humiliating her • making her feel guilty.
POWER AND CONTROL
USING MALE PRIVILEGE
Treating her like a servant • making all the big decisions • acting like the "master of the castle" • being the one to define men's and women's roles
USING ISOLATION
Controlling what she does, who she sees and talks to, what she reads, where she goes • limiting her outside involvement • using jealousy to justify actions.
USING CHILDREN
Making her feel guilty about the children • using the children to relay messages • using visitation to harass her • threatening to take the children away.
MINIMIZING, DENYING AND BLAMING
Making light of the abuse and not taking her concerns about it seriously • saying the abuse didn't happen • shifting responsibility for abusive behavior • saying she caused it.
PHYSICAL
VIOLENCE
SEXUAL

DOMESTIC ABUSE INTERVENTION PROJECT
202 East Superior Street
Duluth, Minnesota 55802
218-722-2781
www.duluth-model.org

Retrieved 10.4.2009 from http://www.theduluthmodel.org/pdf/PhyVio.pdf

STATISTICS

STATISTICS

The following information was retrieved from the Michigan Uniform Crime Report 2005.

Domestic Violence Statistics

70,056 Domestic Violence Offenses were reported to the Michigan UCR Program
68,469 Were victims
66,967 Were offenders

Who Are e the Victims and Batterers?

Victim to Offender Relationship	Total of Victims
Acquaintance	1,708
Boyfriend/Girlfriend	25,113
Spouse/Common Law Spouse	18,086
Ex-Spouse	3,015
Former Boyfriend/Girlfriend	8,299

Race of Offenders And Victims	Number of Offenders	Number of Victims
American Indian/ Alaskan Native	192	143
Asian Pacific Islander	180	203
Black	29,347	26,905
Whites	36,219	39,972
Unknown	1,029	1,246

STATISTICS

According to the Bureau of Justice Statistics, this summary is on intimate partner violence.

Gender -

Females are more likely than males to experience nonfatal intimate partner violence. On average between 2001 and 2005, nonfatal intimate partner victimizations represented -

- 22% of nonfatal violent victimizations against females age 12 or older.
- 4% of nonfatal violent victimizations against males age 12 or older.

Age -

For females of most age categories, nonfatal intimate partner victimization declined over time.

- In general, females ages 12 to 15 and age 50 or older were at the lowest risk of nonfatal intimate partner violence.
- During 2005, females ages 35 to 49 were at a greater risk of nonfatal intimate partner violence than older females.

STATISTICS

Race -

Between 1993 and 2005, rates of nonfatal intimate partner violence decreased for white females, white males, and black females. Between 2004 and 2005, rates of intimate partner violence remained stable for -

- white females at 3.1 per 1,000 persons age 12 or older
- black females at 4.6 per 1,000 persons age 12 or older
- white males at .7 per 1,000 persons age 12 or older

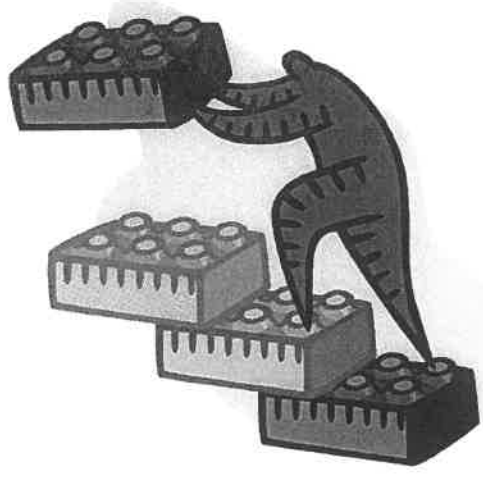
Children exposed to intimate partner violence -

On average between 2001 and 2005, children were residents of the households experiencing intimate partner violence in -

- 38% of the incidents involving female victims.
- 21% of the incidents involving male victims.

http://bjs.ojp.usdoj.gov/index.cfm?ty=tp&tid=315

Skill Building



Negative Examples of Relationships

Judges 19: 22-29 (New International Version).

While they were enjoying themselves, some of the wicked men of the city surrounded the house. Pounding on the door, they shouted to the old man who owned the house, "Bring out the man who came to your house so we can have sex with him."

23 The owner of the house went outside and said to them, "No, my friends don't be so vile. Since this man is my guest, don't do this disgraceful thing. 24 Look, here is my virgin daughter, and his concubine. I will bring them out to you now, and you can use them and do to them whatever you wish. But to this man, don't do such a disgraceful thing."

25 But the men would not listen to him. So the man took his concubine and sent her outside to them, and they raped her and abused her throughout the night, and at dawn they let her go. 26 At daybreak the woman went back to the house where her master was staying, fell down at the door and lay there until daylight.

27 When her master got up in the morning and opened the door of the house and stepped out to continue on his way, there lay his concubine, fallen in the doorway of the house, with her hands on the threshold. 28 He said to her, "Get up; let's go." But there was no answer. Then the man put her on his donkey and set out for home.

29 When he reached home, he took a knife and cut up his concubine, limb by limb, into twelve parts and sent them into all the areas of Israel.

Negative Examples of Relationships

1Samuel 25

Story of Abigail a beautiful wife married to Nabal a surly mean man.

1Samuel 25 teaches us about Abigail, a woman married to an abusive husband. Her story is only one chapter long, yet it says much about the struggle of women facing abuse at home. It can help women today to understand how to protect family and loved ones from abuse while maintaining godly submission.

Positive Examples of Good Relationships

Ephesians 5:29 Husbands are to love their wives as they do their own bodies. "No one hates his own body but lovingly cares for it, just as Christ cares for his body, which is the church."

Matthew 20:28 Men are to be servant leaders, not demanding authority or submission, but treating their wives in a way that submission becomes her natural response. "For even I, the Son of Man, came here not to be served but to serve others, and to give my life as a ransom for many"

1 Timothy 3:2 -7 (English Standard Version)

2 Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, 3 not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. 4 He must manage his own household well, with all dignity keeping his children submissive, 5 for if someone does not know how to manage his own household, how will he care for God's church? 6 He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. 7 Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

Activity

Misinterpretations of Scripture

Many of us are familiar with various scriptures as it relates to relationships. However it is the interpretation or misinterpretation of the passage that perpetuates the violence in Christian families and religious institutions. Take a look at a few passages below. What interpretations could one conclude as it relates to the **power and control wheel**?

Scripture	A Possible Misinterpretation	Power and Control Behaviors
Eph 5:23-24 For the husband is the head...		
Peter 3:1 Likewise, ye wives, be in subjection to your own husband...		
I Corinthians 11:8-9 8 For the man is not of the woman; but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man.		
I Corinthians 7: 34 There is a difference also between a wife and a virgin. The unmarried woman cares for ...		
John 8:3–5 The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before		

Coaching and Consultation

When an abused woman does ask the church for help, it is important to remember that God has always asked people of strength to come to the assistance of those who are weak and oppressed. (Ezek. 34:4).

Why do they stay?

- Victims stay for many reasons, a few of them are:
- Isolation from family, friends and places of worship.
- Threats of violence against the children or other family members and pets.
- Love. The victim loves the abuser but not the abuse. Most women want the abuse to stop and wish to keep the marriage.
- For Christians the fear of isolation, conflict of religious beliefs, traditions of upbringing, stigma of divorce, and belief it is God's plan.
- Shame and guilt.

Why do they batter?

This is the question we should be asking 'why do they batter, opposed to why do they stay.

Coaching and Consultation

The Church Perpetuates Violence!

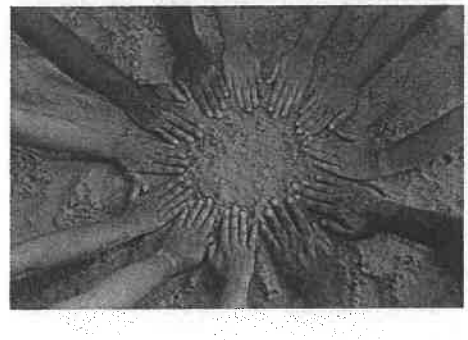
History shows men have violated women since the dawn of time and society has not held them accountable. This is especially true in the world of religion. Religious groups have either looked the other way or blamed the victim (usually women). Especially if the man attends church, he will be looked upon as one incapable of such action and in turn can be looked upon as the victim! Then they turn to the woman and say she should be more understanding of his shortcomings. Giving excuses that Satan controlled him.

Comments to substantiate this perpetual violence may include:

- He only called her a few bad names, it's not like he physically abused her.
- He is a good Christian man who fell down; we are sinner and fall short of the glory. This is when the wife has to believe in her vows 'For better or for worse.'
- A man cannot rape his wife, he is a fine upstanding Christian and to suggest this is slander and gossip which in themselves are sin.
- She may have a broken bone or two but we are commissioned by God to forgive. He must be under a lot of stress being the breadwinner and head of house.
- Accountability rests with the abuser and religious sectors need to not blame women for men's abusive behavior.

A New Christian Response for Eradicating Domestic Violence/Sexual Assault

- Prayer
- Sponsor fundraisers for a local shelter.
- Offer meeting space for victims of DV/SA to meet
- Adopt a shelter or rape crisis center as a mission project
- Become a formally trained volunteer at a shelter
- October is national domestic violence month, tie sermon themes to make aware
- Put a list of resources in the Sunday Bulletin
- Provide counseling services through your church
- Use a biblical approach to teach non-violence in Sunday School as it relates to DV/SA
- Become an outreach center of temporary emergency resources (i.e. a pantry that contains hygiene items, a place to shower for DV non-rape victims).



The Blakely Intervention Model™

In the Blakely Model a trained interventionist help victims and family, to connect with the best resources in the community for themselves. Victim seeks the church for someone to help them about the abusive relationship they are in. A professionally trained Intervention Specialist (i.e. church member and/or Pastor), will listen without persecuting judgment to assess which resource(s) may best serve the situation. Prayer and supplying the victim with information of shelters and counseling services will follow this. Action by the victim is next, they decide if they truly want help and which choice to make. The church will be supportive whether the victim chooses actions of self-help or makes no action at this time.

Victim learns about the Intervention Team and seeks help	⇨	Trained Intervention Specialist meets privately with victim.	⇨
		Victim decides which course of action to take.	⇨
			Victim takes action based upon their decision and information received

Procedures:

- Listen
- Get information from victim (Have a note pad and pen)
- Provide a resource(s) (includes encouraging church attendance)
- Give them your number as a contact person
- Follow up to check on their progress
- Inform Pastor and Elder Blakely

Techniques

How to Help Someone Who is Being Abused

The victim's safety is the number 1 priority and if you are sitting with them you will want to use the following techniques.

- Prayer. Pray alone before meeting with the victim. Ask if they would like to pray during your meeting or prefer that you pray for them another time.
- Take the victim's fears seriously. If you are concerned about their safety, express your concern without judgment by saying "I am concerned about your safety," "Please know your being safe is important and I am concerned."
- Listen without judgment
- Do not blame the victim. Tell the victim that the abuse is not their fault once you have assessed his/her story.
- Use compassion, imagine what it must be like to be the one abused
- Don't give personal advice as a solution
- Validate their feelings. Whether you agree with them or not they have a right to their feelings.
- Do not impose guilt or shame on the individual
- Do not tell the victim to leave their marriage or relationship
- Believe the person telling you about their situation let them know that you do.
- Support their decisions. Know that there are risks attached to every decision an abused person makes. Be respectful of their decision even if you don't agree and realize that they know the situation better than you.
- Be open to change any expectations or current ideas you have that domestic violence can be easily fixed or any obstacles one faces can easily be hurdled. Sometimes 'inaction' may be the very best safety strategy at any given time.
- What would Jesus say or do in this situation?

Your Role as Pastor

The primary function of pastors is to be about the business of teaching and preaching the gospel to those whom they have been called as an undershepherd. The proclamation of the Word should be the pastor's focus and priority being the voice of Christ himself. According to Roman 10:14 & 17 it reads:

> **How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?- So faith comes from hearing, and heading by the word of Christ.**

This is not to say that other responsibilities and duties are not important in fact they are. One of being a counselor/listening is crucial especially as it relates to domestic violence. Pastors conduct couples counseling a wonderful effort to preserve the sanctity of marriage. However, in domestic violence this is no-no. Couples counseling is designed to keep the unity of the couple and at times to help reconcile. This is problematic because this kind of method often enables violence to continue. Divorce is **not the sin** but it is violence that is the real sin. The God we serve doesn't want his children to die of love and commitment.

A Few Approaches for Pastors with Parishioners

1. **Think Safety First.** As soon as the victim says she is being abused refer her to an agency and/or shelter.

2. **Stay connected** with secular agencies and other clergy whose belief is that 'Battering is wrong and it cannot be tolerated'. Part of this is creating and/or supporting a network within the church of concerned volunteers who are willing to stand in the gap of abused members. Assist the member/victim by providing resource information and dialoguing her current reliable resources (i.e. a family or friend).

3. **Confidentiality is Imperative.** Unless mandated by law, keep everything confidential between the two of you. Resist the desire to share any info even to a close relative unless approved by the victim. Never violate the victim's trust and do not confront the abuser especially without the victim's permission. This includes reporting anything to the law without the victim's permission unless laws have been broken or are about to be. (i.e. You've been made aware of a murder plot).

   Counseling and Reality. The victim cannot make the abuse stop on their own. Many abusers need long term treatment and couples counseling will not work. After listening to the complaint determine if both parties are willing to talk with you. If yes, do it individually and focus on the behavior and not on personality characteristics. A theological response to them is not the solution yet pastors feel this is the perfect opportunity to share the gospel. Only consider marriage counseling if the abuser completes a long-term batterer's program and both express the desire to work towards saving the union. Giving pre-mature advice to show forgiveness and return to the marital home is dangerous. This ultimately could send the victim to their grave.

4. **Continued Support.** Talk to the victim regularly if the relationship permits. If there are children, they too will need your support including spiritual guidance and perhaps professional referrals for counseling. For all parties concerned continue to pray!

Domestic Violence Prevention & Awareness Month is nationally observed in October. Pastors should take this opportunity to preach at least one Sunday message regarding the perils of abuse. Bottom line, pastors and laypersons cannot provide safety but agencies whose primary focus is violence and sexual assault can. Agencies can provide safety that the church cannot. Please note the actions taken can be a matter of life or death.

Situational Exercise

Directions:

Please read the vignette that has been assigned to your group and determine **how** to best handle the crisis. Your team will need the following:

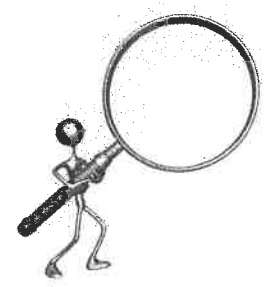
a. Observer/Note Taker
b. Counselor
c. Victim or Batterer as client
d. Timekeeper
e. Spokesperson

Please **wait** for facilitator to give signal to start.

Community Resources

&

Suggested Reading



RESOURCES

As the bible text exhorts: "Chose then life, that you may live, you, and your children after you" (Deuteronomy 30:19).

There is help for those who are victims but stand at the crossroads to choose a better life. Here are some resources in our community and beyond that can assist with this decision to not take it any longer.

Metro Detroit Area

Women's Justice Center/My Sister's Place Box 13500 Detroit MI 48213 Business #: 313-921-3902 Hotline/Crisis: 313-921-3900

YWCA Interim House P.O. Box 21904 Detroit MI 48221 Business #: 313-961-9220 Hotline/Crisis: 313-861-5300

Haven-Help Against Violence Encounters Now! Box 787 Pontiac MI 48343 Business #248.334.1284 Hotline Crisis 248. 334.1274

Livingston Area Council Against Spouse Abuse P.O. Box 72 Howell MI 48844 Business #: 517-548-1350 Hotline/Crisis: 313-227-7100

The Turning Point, Inc. P.O. Box 1123 Mount Clemens MI 48046 Business #: 810-463-6990 Hotline/Crisis: 810-463-6990

Women's Aid Service, Inc. P.O. Box 743 Mt. Pleasant MI 48804 Business #: 517-

773-0078 Hotline/Crisis: 517-772-9168

First Step Westland MI 48185 Business #: 313-525-2230 Hotline/Crisis: 313-459-5900

Domestic Violence Project, Inc. P.O. Box 7052 Ann Arbor MI 48107 Business #: 313-973-0242 Hotline/Crisis: 313-995-5444

Domestic Violence Shelter P.O. Box 61096 Port Huron MI 48061 Business #: 810-985-4950 Hotline/Crisis: 810-985-5538

Underground Railroad, Inc. P.O. Box 565 Saginaw MI 48606 Business #: 517-755-0411 Hotline/Crisis: 517-755-0411

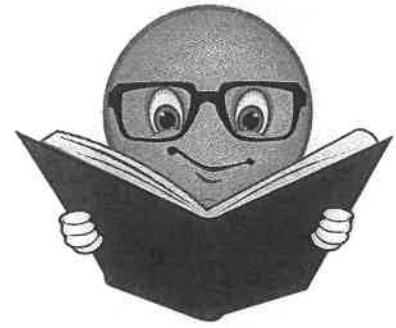
YWCA of Greater Flint Domestic Violence/Sexual Assault Service Flint MI 48502 Business #: 810-238-7621 Hotline/Crisis: 810-238-7233

YWCA Domestic Crisis Center Grand Rapids MI 49503 Business #: 616-459-4652 Hotline/Crisis: 616-774-3535

National

National Domestic Violence Hotline at 1-800-799-SAFE or 1-800-787-3224 TTD.

Black Church and Domestic Violence Institute, 770-909-0715 or www.bcdvi.org



Suggested Reading

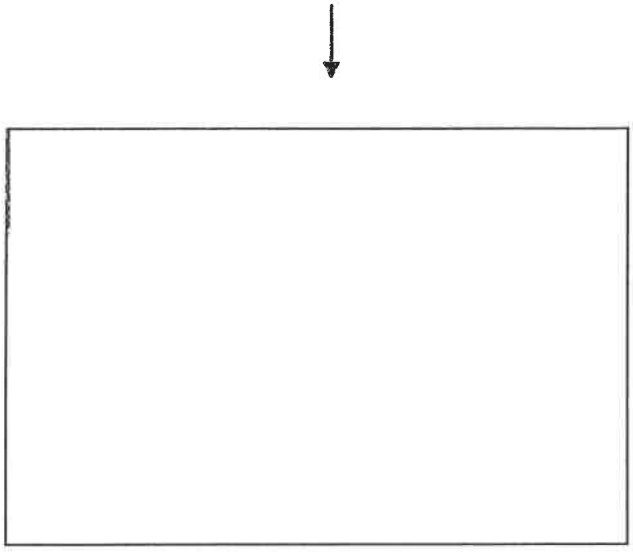
- Domestic Violence: What Every Pastor Needs To Know. Rev. Al Miles.
- Keeping the Faith. Guidance for Christian Women Facing Abuse. By Marie M. Fortune. 1995.
- When Violence Comes Home, pamphlet from The Radio Bible Class (read it at: www.rbcorg/biblestudy/discoveryseries/bookletDetail.aspx?id=48250
- The Verbally Abusive Relationship, by Patricia Evans (1996, Adams Media Corp.)
- Why Does He Do That?, by Lundy Bancroft (2002, Berkeley Books).

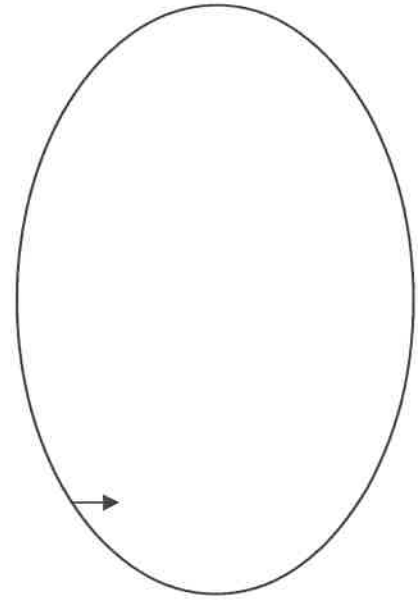
- Domestic Violence: What Every Pastor Needs To Know. Rev. Al Miles.
- Keeping the Faith. Guidance for Christian Women Facing Abuse. By Marie M. Fortune. 1995.

Seminar Evaluation

Name of
Facilitator:_____Date_____

Please tell explain what went well





Share your thoughts of improvement

Rate the seminar

1= poor 2=fair 3=good 4=very good 5=excellent

____ Facilitator's knowledge of subject matter.
____ Information provided.
____ Usefulness of information.
____ Location of seminar.
____ Length of seminar.
____ The overall rate of seminar.
____ Because of this training my preparedness to help others

Handouts

The following are supplemental items used in various sections of the seminar to support the particular topic discussion. These handouts are distributed during the seminar and are in addition to the workbook.

January 16, 2010

Domestic Violence and Sexual Abuse Intervention Training Sign-In

Situational Exercises

Directions:
Please read the vignette that has been assigned to your group and determine how to best handle the crisis. Your team will need the following:

f. Observer/Note Taker
g. Counselor
h. Victim or Batterer as client
i. Timekeeper
j. Spokesperson

Please **wait** for facilitator to give signal to start.

 # 1

A member of your congregation says he needs to talk to you about a problem he thinks he has. You schedule time to meet with him only to find out he's beat up his wife more than once. He says his wife said she would leave him if he does it again. He says he doesn't know why he does this, he thinks he is just stressed out and loses control.

Situational Exercises

Directions:
Please read the vignette that has been assigned to your group and determine how to best handle the crisis. Your team will need the following:

a. Observer/Note Taker
b. Counselor
c. Victim or Batterer as client
d. Timekeeper
e. Spokesperson

Please **wait** for facilitator to give signal to start.

#2
A teen member of your congregation says her boyfriend gets jealous and demands that she keep her cell phone on at all times. He checks her phone to see who's called her. He has put her out of his car and made her walk in the rain when he gets mad at her. She says if she doesn't do what he says he gets in her face and screams at her in front of their friends. He has even gone so far as to shove her. They are both 16 and attend the same high school.

Situational Exercises

Directions:
Please read the vignette that has been assigned to your group and determine how to best handle the crisis. Your team will need the following:

a. Observer/Note Taker
b. Counselor
c. Victim or Batterer as client
d. Timekeeper
e. Spokesperson

Please **wait** for facilitator to give signal to start.

#4

Your client is a woman recently married to one of your church members. She says her husband who is a deacon told her she is to blame for him getting out of control. She says he has hit her in the head until she bled, has twisted her arm leaving handprints on her and is constantly monitoring her spending. She thinks it's the pressure of being newlywed and having to pay the bills from the wedding. She wants to stay because she believes in 'until death do us part.'

Situational Exercises

Directions:
Please read the vignette that has been assigned to your group and determine how to best handle the crisis. Your team will need the following:

a. Observer/Note Taker
b. Counselor
c. Victim or Batterer as client
d. Timekeeper
e. Spokesperson

Please **wait** for facilitator to give signal to start.

#5

One of the church elders comes to you and says her daughter is being abused by her partner and she needs help. She convinces her daughter to talk to you. You met and gave resources that she said she would use. However, she still says she is in love with her partner and is 3 months pregnant and no one knows. The elder returns to you and asks is there anything I should know or can do in this situation.

Situational Exercises

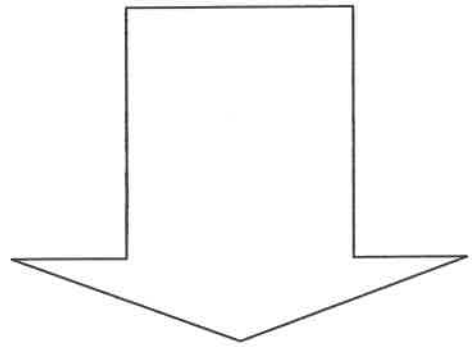
Directions:
Please read the vignette that has been assigned to your group and determine how to best handle the crisis. Your team will need the following:

a. Observer/Note Taker
b. Counselor
c. Victim or Batterer as client
d. Timekeeper
e. Spokesperson

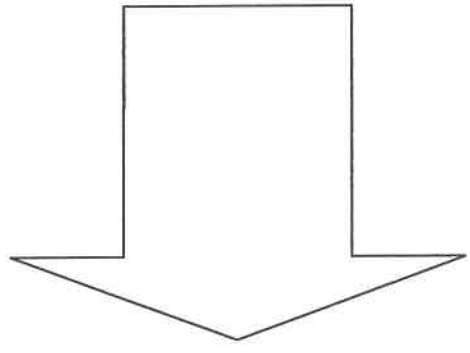
Please **wait** for facilitator to give signal to start.

#6
A regular member has bruises from time to time and has missed a couple of Sundays. She comes to you and says she has been abused by her partner for a while and is afraid to leave. She then looks at you and says 'Why did God allow this to happen to me?'

Brochure on the Agencies to be inserted here
Front Page



Brochure on the Agencies to be inserted here
Back Page



Pre-Questionnaire

Please answer True or False to the following:

	True	False
1. Domestic violence is driven out of anger	____	____
2. Helping a victim leave their oppressor is the first and foremost action that should be suggested to the victim.	____	____
3. Domestic violence is often triggered by stress, such as the loss of a job or some financial problem.	____	____
4. Anger management is the best treatment for batterers.	____	____
5. Victims of domestic violence have all been raised in an abusive home and believes violence in a marriage is "normal."	____	____
6. Battering is a choice.	____	____
7. Power and control is what drives abusive behaviors both sexual and physical.	____	____
8. Isolation is a tactic batterer's use.	____	____
9. Using children is not a batterer's tactic.	____	____

Post-Questionnaire

Please answer True or False to the following:

	True	False
1. Domestic violence is driven out of anger	____	____
2. Helping a victim leave their oppressor is the first and foremost action that should be suggested to the victim.	____	____
3. Domestic violence is often triggered by stress, such as the loss of a job or some financial problem.	____	____
4. Anger management is the best treatment for batterers.	____	____
5. Victims of domestic violence have all been raised in an abusive home and believes violence in a marriage is "normal."	____	____
6. Battering is a choice.	____	____
7. Power and control is what drives abusive behaviors both sexual and physical.	____	____
8. Isolation is a tactic batterer's use.	____	____
9. Using children is not a batterer's tactic.	____	____

Professional Associates

Billy Ray Thompson, Sr. D. Min., LLP	Psychologist and Prison Chaplain
Gwendolyn MacMillon, PhD	Professor of Oakland University
Dr. Kathy Morrow, PhD	Private Practice Psychologist

Context Associates

Pastor Johnie Bennett

Evelyn Bennett

Grace Blakely

Jon Blakely

Joseph German

Karen Valentine-Melton

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